

1850

THE
ENGLISH AND NATIVE CALENDARS
 FOR 1850
 WITH THE GARDENER'S CALENDAR
 FOR BOMBAY THE DECCAN
 MADRAS, AND BANGALORE

CONTENTS

	Page
A Popular Calendar	1
Christian Festivals and Fasts	5
Fixed and Movable Festivals, Anniversaries, &c	12
Koligun	13
A Popular English	14
The English Calendar	15
The Indian Calendar	27
Native Festivals	28
Holidays allowed in Public Offices	27
The Native Calendar	29
Sun's Right Ascension and Declination at Mean Noon, and Equation of Time, for 11 a year	
1850	50
Calculation of Days	53
The Gardener's Calendar for Bombay	54
The Gardener's Calendar for the Deccan	5
The Gardener's Calendar for Madras and Bangalore	55

Salar Jung Library

WESTERN

SECTION

PART I

A POPULAR CALENDAR

CALENDAR AND ALMANAC

The word **CALENDAR** (which is sometimes spelt *Kalendar*) is properly a register of times or dates; in which occupation it was used by the Romans, as the word **ALMANACK** was by the Germans and our Saxon forefathers.

Calendar as some state, is derived from the Latin *calendarius*, which was the account-book kept by the Roman senators, of the money which they lent out upon interest, and which they were in the habit of calling in, or *calendar*, on the 1st day or first day of each month. But it is more probable that the words *Calendar* and *Calendarius* are both to be traced to the ancient Roman custom of publicly proclaiming or calling the *calend*, and other periods of each month, on the appearance of every new moon. This practice continued until the year 450, after the building of Rome, when Julius Flavius, the *Astle*, or chief magistrate, ordered the *Fest* or *Calends* to be affixed upon all the places of public resort, in order that the dates of the approaching festivals might be more generally and exactly known. In fact, these public notices or registers of coming events, were called *Festi Calendarii*.

The etymology or derivation, of **ALMANACK** has been much disputed; many writers derive it from the Arabic *alman* the and the *alman* word, which a lunar circle; others, from the Hebrew *alman* to count; while Dr. Johnson says that the Greek word *alman* pronounced *alman*, a month, enters into its composition. The explanation given by the celebrated antiquarian Vossius, of the origin and use of this word, seems worthy of notice. He says, Our Saxon ancestors used to observe on certain squared sticks, about a foot in length, the course of the months of the whole year, whereby they could certainly tell when the new moons, full moons, and eclipses, should happen; as also their festival-days; and such a squared stick they called an *almanack*; that is to say, *alman* (to wit, the record or observation of all the moons) and hence is derived the name of *almanack*.—An instrument of this kind, of a very ancient date, is to be seen in St. John's College, Cambridge; and there are still in the midland counties, several remains of them.

YEARS

The word **YEAR** is purely Saxon, and is supposed to be derived from *we*; whilst others deduce both words from the Greek *we* or Latin *we* (Spring); because many of the Antients were in the habit of dating the commencement of the year from Spring. In the Hebrew, Greek, and Latin languages, the word *year* is expressive of a *rise* or *circle*; the Egyptians also represented it by a snake placed in a circular position, with its tail in its mouth; whence, perhaps, the name of the *Zodiac* or that imaginary circle which is made by the sun in the heavens during the twelve months.

The time in which the sun performs his journey through the twelve signs of the Zodiac, comprehends 365 days, 5 hours, 48 minutes, and 46 seconds, and is therefore styled the **NUERAL, SOLAR, or TROPICAL Year**.

The **MINERAL, or ASTRAL Year** is the time which elapses from the sun's passage from any particular fixed star until its return to it again; and is just twenty minutes and twenty-six seconds longer than the *Natural or Solar Year*.

The LUNAR YEAR consists of Twelve Lunar Months, or that period during which the moon passes twelve times through its various phases, or changes.

The CALENDAR or CIVIL YEAR is one with us, and established by law, contains 365 days, during three successive years; but in each fourth year an *intercalary* or additional day is inserted, in order to make up the number 366, each additional day being considered equivalent to the time lost by not counting the five hours and forty nine minutes at the end of each of the four years, from one BISMILLI, or LEAP Year to another. The word Leap sufficiently explains the act of passing over the hours in question. This plan was invented by Julius Cæsar or by Sosigenes, the Egyptian mathematician, who assisted him in rectifying the Calendar. The additional or *intercalary* day is with us always placed in the month of February which, consequently leap year, contains 29 days; the usual number being 28. Cæsar placed it in the month of March, by reckoning the 6th day of the Calendar of that month twice over, hence the term *Bismillie*, from that word *bi* (twice) and *mill* (six),—or *millis* (sixth day). But, by the Gregorian alteration, the fourth year coming at the close of a century is not a leap year unless the number of hundreds be a multiple of four. Thus 1800 was a leap year 1700 and 1800 were not, 2000 will be.

The reckoning of time by the course of the sun or moon, was attempted in various ways by different ancient nations, but they finding that their minor divisions of time did not correspond with the course in question, endeavored to prevent confusion by ordaining a certain number of days to be *inter* added, or inserted, out of the common order, so as to preserve the equation of time. The Egyptian Year as used by Ptolemy, consisted of 360 days, which were divided into twelve months of thirty days each, beside five *intercalary* days at the end. The Egyptian Calendar or Natural Year was computed from one heliacal rising of the star Sirius, or *Pachia*, unto the next.

By the regulations of Solon, the ancient Greek year was lunar and consisted of twelve months, each containing thirty and twenty-nine days alternately and in every revolution of thirteen years, the third, fifth, eighth, eleventh, sixteenth, and nineteenth, had an *intercalary* month in order to keep the New and Full moons to the seasons of the years.

The ancient Jewish year was the same as the Greek one, only that it was made to agree with the solar year by adding eleven and sometimes twelve days, at the end, or an *intercalary* month when necessary. The modern Jew at year consists of twelve lunar months generally, but sometimes of thirteen; that is when an *intercalary* month is inserted.

The Persic or year consists of twelve lunar months of thirty and twenty nine days, alternately; sometimes of thirteen.

The ancient Roman year as settled by Romulus, was lunar but comprised only ten months, which were irregular and comprehended 304 days in all, being a number fifty days short of the true lunar year and sixty-one days of the solar. Romulus added the requisite number of days at the end of the year. Numa Pompilius added two months, making the year consist of 354 days, thereby extending the lunar year by one day but being short of the solar one by ten days. Julius Cæsar during his third consulship, and while he was Pontifex Maximus, or high priest of Rome, reformed the calendar by republishing the months according to their present measure, and adding an *intercalary* day every fourth year to the month of February, but he being assassinated before his plan could be fully brought into operation, the emperor Augustus perfected and established what his lieutenant had begun. The Julian year which consisted of 365 days and 6 hours, was however still incorrect, for it was found to be too long by about eleven minutes, which in 120 years would be equal to one day—consequently there was a further reformation of the calendar by Pope Gregory in the year 1582, he cut off eleven days, by calling the fourth of October the fifteenth. This alteration of the style was gradually adopted in the several countries of the European continent, but in Russia, in consequence of the fierce customs, and in the countries of the East, the old style is still preserved.

The Parliament of England adopted the Gregorian plan, in 1752, by enacting that eleven days should be omitted that year: all dates, therefore, previous to 1752, are said to be according to the OLD STYLE; whilst those since that period, are deemed to be according to the NEW STYLE. In 1600 which was properly a *bismillie* or leap year the *intercalary* day was omitted, hence, the difference between the Old and New Style is now twelve days. The Gregorian regulation does not absolutely preclude all error in future, but that is likely to be so trifling, as not to require particular attention.

The beginning of the year has by no means been the same in different ages and countries. The Chaldeans, the Egyptians, and the Jews, in all civil affairs, began it at the autumnal equinox. The ecclesiastical year among the Jews, the common year of the Persians, and of the Romans under Romulus, commenced in the spring; a mode still followed in many of the Italian States. Both the equinoxes, as well as the summer solstice were such the corresponding date in some of the States of Greece. The Roman year from the time of Numa, began on the islands of Janus; the Arabs and Turks compute from the 16th of July. The Christian clergy formerly commenced the

year on the 25th of March* a method observed in Great Britain, generally in civil affairs, until 1752 from which period our civil year has begun on the 1st of January except in some few cases, in which it still continues on the Day of Assumption, or the 25th of March. In Scotland, the year was, by a proclamation, bearing date as early as the 17th of November 1580, ordered thenceforth to commence in that kingdom, on the 1st of January instead of the 25th of March.

The English Church, still, in her solemn services, renews the year on the *first Sunday in Advent*, which is always that next to, or on, *St. Andrew's Day*.

Our ancestors, after the establishment of Christianity usually began their year at Christmas; and reckoned the commencement of their age from the incarnation, or birth of Christ. William the Conqueror however introduced the method of calculating the first year of his own reign for the Christian æra. At subsequent periods, the English reverted to the ancient customs but all their Proclamations, Patents, Charters, and Acts of Parliament, have continued to be dated from the commencement of the reigns of the respective so. sovereigns, with the addition of the words, and in the year of our Lord, &c.

The Roman government did not adopt the Christian æra until the time of Peter: in 1752 their previous practice had begun to reckon from the world's age, or the year of the creation.

MONTHS

The division of the year appears to have been used before the flood † and as it was naturally framed by the revolutions of the Moon the 28 years of all nations were originally lunar—that is, from one New Moon to another. In a more enlightened period, the revolutions of the Moon were compared with those of the Sun and the limits of the Months, as the component parts of a Year were fixed with greater precision. The Romans divided each month into *Calends*, *Nones*, and *Ides*. The *Calends* were the first day of the month the *Nones* were the 7th and the *Ides* the 15th of March, May, July, and October. In the other months, the *Nones* fell on the 6th, and the *Ides* on the 13th. The days of each month, according to this form, were counted backwards: thus, the 16th of October was called the 15th *die before the Calends of November* &c.—which method of counting we shall further explain on a future occasion.

In the year 1813, the French Government had a new Calendar constructed, in which they adopted the following beautiful designations for each month—

	French Months.	Significations	Eng. Months.
Autumn	1. Vendémiaire	Vintage Month, from	Sept. 22
	2. Brumaire	Foggy Month	Oct. 23
	3. Frimaire	Frosty or Hoary Month	Nov. 21
Winter	4. Nivose	Snowy Month	Dec. 21
	5. Pluviose	Rainy Month.	Jan. 20
	6. Ventose	Windy Month	Feb. 18
Spring	7. Germinal	Springing or Budding Month.	Mar. 21
	8. Floréal	Flowering Month	April 20
	9. Prairial	Hay Harvest Month	May 20
Summer	10. Messidor	Corn Harvest Month	June 19
	11. Thermidor	Heat Month	July 18
	12. Fructidor	Fruit Month	Aug. 17

This new Calendar which after all was only a plagiarism or copy of one used in Holland from time immemorial, like many of the absurd institutions which sprang from the French Revolution, was laid aside in a few years, from the circumstance of its utter unsuitness for the seasons, even as they occur in the several provinces of France itself—how much less applicable therefore, must they have been to other countries, where the climates and seasons vary so much from each other! A Calendar to be worthy of universal adoption, must be capable of universal application: not so that of the French philosophers, which, independently of its discrepancies with those of all civilized nations, had not even the merit of indicating those very seasons from which it professed to derive its character. The late Mr. Gilbert ridiculed this new fangled method of reckoning time by the following ludicrous, but happy translation of the *French* months and seasons—

Autumn	Whewy hoary frosty	Spring	Shewy showy hoary;
Winter	Silly drippy slippy	Summer	Happy cappy poppy

* The Church of Rome dated from the Sunday succeeding the full moon which occurred next after the vernal equinox, or if the full moon happened on a Sunday the new year commenced on that day.

† Noah, as we had it recorded in the Bible, reckoned by months of 30 days each; and from him that mode of computing the year is supposed to have been adopted by the Chaldeans, Egyptians, and other Oriental nations.

WEEKS.

It is probable that this measure of time has existed in the East from the earliest ages; but the Greeks certainly never used such a mode of division. They divided each month of thirty days into three *Decads*, or equal portions of ten days each. Thus the 10th day of the month was the 10th day of the *first Decade*; the 15th was the 5th of the *second Decade*; and the 20th of the *third Decade*. This division was adopted by the French in their Revolutionary Calendar in order to get rid of the Sabbath day.

The Jews have ever marked their time by *sabbaths*, according to the command given by God himself for labouring during only six days of each week, and resting on the seventh, which was consequently set apart, or consecrated, to the service of their Creator—say they set only half the seventh day, or *SABBATH*, which formed a portion of their week of days, but they had, also, their weeks of years, which consisted of seven years; and their *Jubilees*, or rejoicing periods, which were celebrated by many acts of justice, forgiveness, and restitution, at the end of every week of seven *thousand seven* years. The Hebrews, the Assyrians, Egyptians, Arabians, and Persians, all had this custom of reckoning by weeks. The origin of computation by *sabbaths* has been vehemently contested by some authors who say that the four quarters or intervals of the Moon (the phases, or changes, of which are about seven days distant) originally gave occasion to this mode of division. But it seems more reasonable to conclude that it arose from the traditional account of the *first seven days* of the world's existence.

Although each *lunar* month contains four weeks, or four *sabbaths*, the *solar* month, or that regulated by the passage of the Sun through each of the twelve signs of the Zodiac, naturally contains two or three days more; consequently as we have twelve solar months in each year, we have fifty-two weeks and one day over instead of forty-eight weeks, which would be the exact number were our year regulated merely by the revolutions or changes of the moon.

The word *week* is of Saxon origin, and signifies a *numerical series*, generally (having nearly the same meaning as *year* which is measured by successive days,) although now expressive only of the space of seven days.

DAYS.

THE word *DAY* is derived from, or synonymous with, the Saxon *day*; and the Saxons are supposed to have had it from the same source as the Romans word *Dies* (a day) which in its turn is said to be derived from *Dia*, or *Gods* by which name the Romans called the planets.

The word *Day* in its strict sense, signifies that portion of time during which we receive the light of the sun; but, more properly speaking, it includes the night also; and is that space of time during which the Sun appears to us to make one revolution round the Earth—so speak with astronomical precision, it is that space of time in which the Earth makes one revolution round its own axis, during its annual or yearly progress round the Sun.

In different nations and ages the modes of reckoning the beginning of the day have been various. According to the computation of the ancient Syrians, Babylonians, Persians, and the inhabitants of Hindostan, the day commenced at the rising of the sun; with the modern Greeks it is the same. The Athenians, and other ancient inhabitants of Greece, as well as the ancient Gauls, began theirs at sun-set which mode is still followed by the Jews, the Austrians, the Bohemians, the Slovians, the Italians, and the Chinese. The ancient inhabitants of Italy computed their day from midnight; which mode is now in common use with us and all other European nations, with the above exceptions. The Mahomedans calculate from one twilight to another. The ancient Egyptians dated from noon to noon; which mode is at this day and has always been, followed by astronomers, because that *interval of time* can be ascertained with greater precision than any other.

The Romans gave to each of the seven days of their week the name of one of the heavenly bodies: thus *Dies solis*, signifies the day of the sun (*Sunday*); *Dies Lunæ*, the day of the moon (*Monday*); *Dies Martis*, the day of Mars (*Tuesday*); *Dies Mercurii*, the day of Mercury (*Wednesday*); *Dies Jovis*, the day of Jupiter (*Thursday*); *Dies Venus*, the day of Venus (*Friday*); and *Dies Saturni*, the day of Saturn (*Saturday*).—From this source the English language has received *Sunday*, *Monday*, and *Tuesday* by translation; but *Wednesday*, *Thursday*, and *Friday*, were derived from the ancient Saxon and Danish words, *TYSON*, *WODEN*, *TYON*, and *FREYA*, or *FREIA*.—In all Parliamentary bills, acts, journals, and other documents, the Roman names of the days of the week have at all times been used.

CHRISTIAN FESTIVALS AND FASTS

JANUARY

1. **CIRCUMCISION.**—This festival was originally called the Octave of Christmas, and the first mention found of it is in the year 467. It was instituted by the Church, to commemorate the ceremony under the Jewish law, to which Christ submitted, on the eighth day of the nativity; and was introduced into the Liturgy of the Church of England in 1548.

2. **EPIPHANY.**—The word Epiphany signifies APPEARANCE or APPEARING. This festival is kept in commemoration of the "Manifestation" of the Saviour of mankind to the Gentiles, and appears to have been first observed, as a separate feast, in the year 813. The primitive Christians celebrated the Feast of Nativity for twelve days, observing the first and last with the greatest solemnity. From the circumstance of this festival being twelve days after Christmas, it is vulgarly called "Twelfth day."

3. **FLOWER MONDAY.**—Is the first Monday after the Epiphany, and received this appellation from its having been used upon by our forefathers as the period when they returned to the duties of agriculture after the festivities of Christmas.

4. **MILKY.**—St. Hilary was a pious father of the Christian Church. He was a native and afterwards Bishop, of Poitiers. He was banished by the Emperor Constantine to Phrygia in 356, and died at Poitiers in 366.

5. **ANTHONY.**—Observed in Italy and Spain as a particular festival. St. Anthony is the patron saint of sailors.

6. **PRIMA.**—In the 16th Prima was beheaded by order of the Emperor Charles, after having been in vain horribly tortured to make her abjure Christianity.

7. **P. BILLY.**—St. Pabbon was the nineteenth bishop of Rome. He was chosen to that office in the year 841 and after being bishop thirteen years, suffered martyrdom in the Decian persecution. St. Pabbon sent St. Dionysius and other preachers into Gaul to propagate the Christian doctrine.

8. **AGNES.**—St. Agnes was a young British maiden, who suffered martyrdom in the reign of Diocletian 303. In several parts of England, festivals are accustomed to meet together on St. Agnes's Eve, to perform certain ceremonies, by which it is imagined they will be enabled to dream of their future husbands.

9. **CONVERSION OF ST. PAUL.**—The title conveys its own explanation.

10. **SEPTUAGESIMA SUNDAY.**—Septuagesima Sunday is a Sunday dependent upon Lent, as that season is upon Easter. It is to be considered as the preparation for the fast of Lent. The observation was instituted by Pope Gregory the Great. The name of the first Sunday in Lent having been distinguished by the appellation of Quadragesima, and the three weeks preceding having been appropriated to the gradual introduction of the Lent Fast, the three Sundays of these weeks were called by names significant of their situation, and reckoning by DECADAS (tenth), the Sunday preceding Quadragesima received its present title of Quinquagesima, the second Sexagesima, and the third Septuagesima.

11. **KING OR KINGS THE FIRST'S MARTYRDOM.**—The death of Charles I. is celebrated as a fast of the Church of England to perpetuate a remembrance of the beheading of that monarch, termed in the Book of Common Prayer "Charles the Martyr." Kept as a holiday in several of the public offices in England.

FEBRUARY

1. **PURIFICATION.**—This day is kept in the Reformed Church as a solemn festival, in memory of the purification of the Virgin Mary who submitted to the operation of the law under which she lived, and presented the infant Jesus in the temple. The festival was celebrated in the Christian Churches with an abundance of light, and was originally called "Candlemas Day" as well as the Day of Purification. The custom of lighting the Churches has been discontinued in England since the second year of Edward the VI. In the Roman Church the original custom and all its attendant ceremonies, are still retained.

2. **CANDLEMAS DAY.**—A festival of the Roman Church, and a holiday in that of England. It commemorates the attendance of the Virgin Mary in the temple, 40 days after the birth of the Saviour. There is an ancient superstition common, universal in Europe, that if Candlemas be a sunny day the winter is not half finished. The Germans say—The badger peeps out of his hole on Candlemas day and if he finds snow he walks abroad. If he sees the sun shining, he drives his legs into his hole. It is an ancient custom in Scotland for children on this day to gather presents of money to their mothers, and to enjoy it as a holiday.

2. **St. Blaise.**—The patron saint of the wool-combing craft, but upon what ground we are not acquainted—or how he came into the calendar of the Church of England. At Bradford, there is still a procession of the wool trade every seventh year upon this day.

3. **St. Agatha.**—A female martyr was put to death by the order of Decius, in 304. Her memory is superstitiously celebrated in Italy.

12. **EMBERS THURSDAY.**—After the people had made the confession required at this season, by the discipline of the ancient Church, they were permitted as indulgences in festive amusements, although not allowed to partake of any repast beyond the usual substitutes for flesh and hence were therewith, yet preserved, of eating pancakes and fritters at Whitworth. On these days of authorized indulgence the most wanton recreations were tolerated, provided a due regard was paid to the abstinences commanded by the Church, and from this origin sprang the Frisian carnival. From the loose pastimes of the age in which the carnival originated, are also to be traced the nearly exploded diversions of cock-fighting and cock-throwing.

13. **ASH WEDNESDAY.**—The primitive Christians did not commence their Lent until the Sunday now called the first in Lent. Pope Felix III., in the year 497 first added the four days preceding the old Lent Sunday to complete the number of fasting days to forty. Gregory the Great legitimated the sprinkling of ashes on the first of the four additional days, which gives it the name of *Diem Cinerum* or Ash Wednesday. At the Reformation, this practice was abolished, "as being a mere shadow or vain show."

14. **St. Valentine.**—The practice of "choosing a Valentine" as it is called, on this day, is too well known to need explanation. The origin of this custom has been much controverted. It is indisputably of very ancient date. Valentine was a presbyter of the Church who suffered martyrdom under Claudius II. at Rome A. D. 276. At Rome, patron saints are chosen on this day.

17. **Q. DORSETT OR FIRST BIRD IN LENT.**—Broombert, King of Kent, first appointed the first of Lent in England, in the year 547. Successive generations marked its distinction between the various fowls. We find flesh to have been early prohibited during Lent, though Henry VIII. published a proclamation, in 1543, allowing the use of warm meats, which continued in force until by proclamations of James I. in 1619 and 1626 and by Charles I. in 1627 and 1641 flesh was again wholly forbidden.

18. **St. Martin the Apostle.**—A festival of the Church of England. St. Martin was chosen by lot after the crucifixion, to be the place of the traitor Judas.

EMBERS DAYS.—After the first Sunday in Lent, the Wednesday, Friday, and Saturday are Ember Days, and the week in which they occur Ember Week. On Ember Days our forefathers ate as bread but what was baked in a staple and primitive fashion, under hot ashes hence the name. The other Ember Days of the year are the Wednesdays, Fridays, and Saturdays, after the Feast of Pentecost, Holyrood Day (Sept. 14) and St. Luke's Day (Dec. 18).

MARCH.

1. **St. David's Day.**—St. David, the patron saint of Walesmen, was Archbishop of Menevia. He was a man of considerable learning and was reputed to possess the power of performing miracles. He died in 544 and was buried in the church of St. Andrew, but his remains were afterwards removed to Glamorgan Abbey. On this day Walesmen wear a leek in their hats, a practice supposed to have originated from their countrymen, in a great battle with the Saxons, fought in the absence of a leek field, having adopted that feather-formed vegetable as a military mark of distinction, by which they might distinguish each other from the enemy during the battle.

3. **MID-LENT SUNDAY.**—This day received its appellation because it is the middle Sunday between Quadragesima and Easter Sunday. It is by some called the Mocking Sunday—a term expressive of the ancient usage of taunting the Mother or Cathedral Churches, of the several dioceses, when voluntary offerings were made, which are now called Easter Offerings.

17. **St. Patrick's Day.**—A grand festival of the Church of Rome, and on which every true Irishman considers it his bounden duty to make himself as happy as a Welshman does on the 1st of March. The Irish venerate St. Patrick as the introducer of Christianity into Ireland. He is supposed to have been a Scotchman by birth. The shamrock, a species of three-leaved grass, is generally worn by the Irish on this day. The fable that borrowed upon it is said to have arisen from the saint having used it as an instrument for explaining the doctrine of the Trinity.

18. **Palm Sunday.**—Palm Sunday is the Sunday preceding Easter or the last Sunday in Lent, in the ancient Church, Palm Sunday with the whole of the week which it commences, was held in strict devotion, and observed with greater rigour as to fasting and abstinence, than any other part of the Lent season. The festival commemorates our Saviour's triumphant entry into Jerusalem, when branches of palm were spread before him.

29. **THE ASCENSION OF OUR LORD**—This day is more familiarly known in England as *Lundy-day*. It is kept as a festival in the English church, in commemoration of the *Ascension of Christ*. In England it is one of the quarter days, on which rent and other dues become payable. The other quarter days are, *Midsummer-day* (June 24), *Michaelmas-day* (Sept. 29), and *Christmas-day* (Dec. 25).

30. **MAUNDY THURSDAY**—Edward III., in the year 1320, appears to have been the first English monarch who introduced into that country the practice of fasting, clothing, and distributing money to, indigent persons on Maundy Thursday. The custom has continued without interruption to the present period; and yearly on this day the Lord Abbot or in his absence the sub-abbot attends for that purpose, in Whitchall Chapel.

31. **GOOD FRIDAY**—From the earliest records of Christianity this day has been held as a solemn fast, in remembrance of the Crucifixion. Its specification of Gloom, appears to be peculiar to the Church of England. Our Saxons formerly denominated it *Long Friday* from the length of the offices and fastings on that day.

32. **EASTER SUNDAY**—Is a memorable festival, held in commemoration of the Resurrection, and being the most important and most ancient in observance, governs the whole of the other movable feasts throughout the year.

A P R I L

1. **ALL FOLK'S DAY**—This is a holiday the origin of which cannot be traced; unless it be a remnant upon All Saints Day (see November 11).

4. **AMBROSE**—St. Ambrose was born about the year 340. He was son of the prefect of Gaul, and received his education in his father's palace. He composed the hymn of *T's Deum*, so well known in our Church, and he converted and baptized St. Augustine.

7. **LOW SUNDAY**—So termed from the church service being somewhat abridged or lowered from the preceding Sunday.

* Nearly the whole of the movable feasts and holy-days of the church are denominated by *Easter Day*, which is itself movable according to the following canonical regulation, viz. Easter Sunday always falls upon the first Sunday after the first full moon after the first day of March. If the first full moon happens on a Sunday, then the following Sunday is Easter Sunday. The first of these movable feasts in the year is *Septuagesima Sunday* and it takes place nine Sundays before Easter.

23. **SAINTE GEORGE**—Edward III. at the battle of Calais, in the year 1346 joined to England's then supposed principal guardian St. Edward the Confessor the name of St. George, both of whom he earnestly invoked to aid his arms. The next year the Order of the Garter was established, dedicated to St. George and the saint himself has, from that period, been considered as protector of England.

25. **ST. MARK THE EVANGELIST**—His gospel was written in the year 80. The order of Knights at Venice taking his name was instituted in the year 1327. The custom of sitting and watching in the church porch on the eve of St. Mark, to see the ghosts of those who should die in the following year was kept up in some northern countries till very lately.

M A Y

1. **PHILIP AND JAMES**—Philip was born at Bethsaida; he was one of the first disciples, and an apostle. James the less, called also the Just, was the son of Joseph the carpenter by a former wife, prior to his espousal with the Virgin Mary. St. Philip was stoned to death, and St. James thrown from a high place and killed by falling on a fallow's staff.

[This day is more familiarly known as *May-day*. It has been celebrated from the earliest ages as a kind of Nature's birthday, and notwithstanding the havoc which the march of science and the sobriest temper have made with the good old customs of our forefathers, it is probable that *May-day* will long continue to hold upon human affections. *May-day* can hardly be said to be known in great cities. It is in the green fields, amid the song of birds and burning of flowers, that Nature must be worshipped on a more of May. We read of Henry VIII. and Queen Catherine riding to Shooter's Hill to meet the Lord Mayor of London, the Aldermen and Citizens, going a-Maying; but all that *May Day* is now known by in London is the Jack-in-the-green regiments of pining elderly swains.]

3. **INVENTION OF THE CROSS**—Commonly known as *Good day*, a festival of the Romish Church, in commemoration of the supposed discovery by Helena, mother of Constantine the Great, of the Cross upon which Christ suffered. St. Paulinus, in his epistle to Severus, relates that though she

were almost daily cut off from K, and given to devout persons, yet the sacred wood did not thereby diminish.

8. **ROGATION SUNDAY.**—Rogation Sunday received and retains its title from the Monday, Tuesday and Wednesday immediately following K, which are called ROGATION DAYS, derived from the Latin *rogare*, to beseech. The earliest Christians approached extraordinary prayer and supplications for these three days a preparation for the devout observance of our Saviour's Ascension, on the day next succeeding to these, denominated Holy Thursday or Ascension Day. The whole week, in which these days happen, is styled Rogation week, and in some parts it is still known by the other names of Crop Week, Green Week, and Gang or Procession Week. The processions of parishes are made in this week.

9. **ASCENSION DAY OR HOLY THURSDAY.**—As the day on which the Church celebrates the Ascension of our Saviour—the fortieth day after his resurrection from the dead.

10. **PENTECOST OR WHITSUNDAY.**—The seventh Sunday after Easter-day. It was on the Feast of Pentecost in great part of the Jews' Law, the Holy Ghost miraculously descended on the Apostles. This and the two following days comprise Whitsunside, and in many parts of England is a time for hiring servants. It is named Whits, signifying White Sunday because on this day the Catechumens appeared to the ancient church in white garments.

11. **TRINITY SUNDAY.**—Trinity Sunday is a festival observed by the Latin and Protestant Churches on the Sunday next following Pentecost, or Whitsunside, of which, originally it was merely an octave.

12. **VENERABLE BADE.**—Born on this day 878 at Yarrow in Northumberland. He was a man of great learning and piety. In King Alfred's version, Bada is styled Mass-Preist, because it was his employment every day to sing the canonical mass.

13. **RESTITUTION OF KING CHARLES II.**—A form of prayer is given in the service of the Church of England to be read on this day but the day itself has lost much of the veneration that was formerly attached to it. Thirty or forty years ago, it was pretty generally observed throughout England as a holiday, especially in rural districts, the country people wearing a plain, or gilded calicoe and oak-apple in their hats.

14. **CORPUS CHRISTI.**—A festival of the Romish Church held on the Thursday after Trinity Sunday. It celebrates, as the name indicates, the doctrine of the transubstantiation, and is observed in Catholic countries with considerable ceremony.

JUNE

1. **NICHOLAS.**—Rushed to death with leaden plummets on account of his religion, in the reign of Diocletian.

2. **St. BONIFACE.**—In 746, St. Boniface was created Bishop of Mainz. He was a Baron prebyster born in England, and at first called Winethit. he was a friend and admirer of the Venerable Bede. While preaching Christianity at Utrecht, he was set upon and barbarously murdered by the populace.

11. **BARNABAS.**—The proper name was Joses. he was descended of the tribe of Levi, and born at Cyprus, but educated under Gamaliel at Jerusalem. He preached the gospel with St. Paul in various countries, for fourteen years. He suffered martyrdom at Salamis, in his native isle, being stoned to death by the Jews.

12. **St. VITUS.**—A Mellian martyr.

17. **St. ALBAN.**—The first Christian martyr in the island, who, refusing to perform the sacrifice to Pagan gods, was first miserably tortured, and then put to death in 303. He was converted to Christianity by Amphibalus, a priest of Caerleon, Monmouthshire, who, flying for protection from persecution, was hospitably entertained by St. Alban at Verulam, in Hertfordshire, now called after his name, St. Alban. Amphibalus being closely pursued, made his escape to St. Alban's clothes. This, however being soon discovered, exposed St. Alban to the fury of the Pagans, and he, refusing to perform the sacrifice to their gods, was first miserably tortured, and then put to death.

18. **TRANSLATION OF EDWARD KING OF THE WEST SAXONS.**—In 878, Edward being barbarously murdered by his mother-in-law, was first buried at Wareham without any solemnity but after three years was carried by Alfred, to the Minister of Sherburney and interred with great pomp.

24. **St. JOHN THE BAPTIST.**—The Nativity of St. John the Baptist, a holiday of the Church of England. The Eve of St. John, variously called Midsummer Eve, was formerly a time of high observance amongst the English, as it still is in Catholic countries. Among St. John's Eve was a great fear of young women's maturity or otherwise. There was also a custom of holding vigil in the church porch.

26. **St. JOHN'S DAY.**—A high festival of the Romish Church, and a holiday of the Church of England. It is celebrated at Rome with illuminations and magnificent ceremonies. In England, till a recent period, bonfires and smoking of St. John's Eve were also customary on the eve of this festival. This is a great day at Rome.

JULY.

6. **ST. ULRIK'S DAY.**—On this day in ancient Catholic times, the people brought fish to the altar to obtain the favour of St. Ulrik, and one stood there selling the same back to the people for the benefit of the church.

6. **TRANSLATION OF ST. MARTIN BULLOCK.**—Retained in the Church of England calendar, though not observed.

7. **ST. THOMAS A BECKET.**—Commemorative of the assassination of this extraordinary man before the Altar in Canterbury cathedral.

15. **ST. SWITHUN'S DAY.**—Remarkable on account of a well-known popular notion, that if it rains on this day there will be more or less rain for forty days to come. He was an eminent and learned bishop of Winchester and prior to King Edward. He was the deviser and originator of tithes in England. The story runs that being buried at his own request in the churchyard of the cathedral, the priests, a hundred years after, felt distressed at doing him greater honour and commemorated the work of translating his remains into the interior. This was on the 15th July. They were stopped in their work by a heavy fall of rain; neither could they remove their duty next day, for the heavy rain still continued. In short, this rain lasted forty days, by which time the priests became convinced that it was to stop them in a work which, though well meant on their part, was ill taken on that of the saint; and they gave up the point. Ever since then it has been held as a maxim, that if there be rain on St. Swithun's Day (the 15th of July) there will be rain for forty days ensuing.

26. **ST. MARGARET'S DAY.**—St. Margaret, an Italian Virgin, was martyred in 320. The day has ceased to be kept, although the name is still retained in the calendar.

22. **MARY MAGDALENE.**—Both Latins and Greeks keep this festival. It is in some places a holiday of precept, and was such formerly in England, as appears from the Council of Oxford in 1220. She died at Ephesus.

25. **JAMNES THE APOSTLE.**—This day has ceased to be observed. Formerly apples were blessed on St. James's day by Catholic priests, and there was a popular belief that wherever an oxeye is on this day the dew (old style) of their appearance in London, would not want money for the remainder of the year.

28. **ST. ANNE.**—Mother of the Virgin Mary. The Hebrew word *Anna* signifies grace. A church was built to her honour at Constantinople about the year 340.

AUGUST

1. **LAMMAS DAY CALLED THE GALE OF AUGUST.**—It is now only remarkable as a day of term for some purposes. It was probably one of the great festival days of our heathen ancestors, and it is worthy of observation that it occurs exactly three months after another of them.—Belshazz. Covine, Bishop of Cahen in the tenth century records that in his time four great fires were lighted upon the four great festivals of the Druids, namely in February, May, August, and November; probably Belshazz and Lammas were two of these. Lammas seems to have been held as a day of thanksgiving for the new fruits of the earth. It was observed with bread of new wheat, and there was a custom in some places at no distant period, for tithes to be heaped to bring in wheat of the new crop to their lord on or before this day. The most rational explanation of the word is that which derives it from the *BAGIN*, *Half-moon* (*half-moon*, or the *half-festival*), the *f* being in some sort set at nought on account of the difficulty of pronouncing it before *n*. The *Gale* of August is probably from the Celtic *Cal* or *Gail* (a festival and vintage).

6. **TRANSFIGURATION.**—Instituted by Pope Callixtus in commemoration of Christ's transfiguration on the Mount.

7. **NAME OF JESUS.**—A festival of the primitive Roman church; first dedicated to Africa afterwards to Decimus.

18. **ST. LAWRENCE.**—Assassinated by the soldiers of the Emperor Valerian, and his body thrown on the gridiron. The Church of the Escurial at Rome, dedicated to him, is built in the form of a gridiron. St. Lawrence is the tutelary saint of the Spaniards. In the reign of Constantine the Great a church was built over his tomb on the road to Tiber. It is one of the five patriarchal churches in Rome.

15. **THE ASSUMPTION OF THE BLESSED VIRGIN.**—A great festival of the Roman Church, and a day named in the Calendar of the Church of England. It was instituted in 512, to celebrate the as-

version of the Virgin into heaven. In Catholic countries, this day is marked by splendid ceremonies and processions.

24. **St. Bartholomew's Day.**—A holiday of the Church of England. St. Bartholomew was an apostle, but there is no scriptural account of his labours or death. The legend of the Romish Church represents him as preaching in the Indies, and concluding his life by being flayed alive by order of a brother of the King of Armenia. In memory of his death, it was customary at our monastic institutions, in the middle ages, to distribute small knives amongst the people. The day has a horrible solemnity in connection with the massacre of the Protestants at Paris in 1572.

25. **St. Augustine.**—A learned Bishop of the Romish Church, who died in 430. Luther affirms that since the Apostles' time the Church never had a better minister.

SEPTEMBER.

1. **St. Giles's Day.**—St. Giles was a native of Greece, and became abbot of Nismes in 713. He liberally obeyed the scriptural injunction by selling his patrimony for the benefit of the poor, and on one occasion gave his coat to a sick mendicant, who was cured miraculously by putting it on. St. Giles has thus become the patron saint of leprosy and cripples. St. Giles's Church, Crispinague, London, and the High Church in Edinburgh, are dedicated to him, and he is the patron saint of the Scottish Capital, in far as it can be said to have one.

2. **THE NATIVITY OF THE BLESSED VIRGIN.**—A grand festival of the Romish Church, and still retained in the Church of England calendar. This festival has been held in honor of the Virgin, with annas, homilies, collects, psalms, and other ceremonies, for upwards of a thousand years. According to the Catholic writers, a *fiat* or consecration, every year upon the 8th of September, based upon sweet music in Heaven, with great rejoicing of angels. Once he asked one of these the name, and was told that upon that day was celebrated in Heaven the nativity of the mother of God. The birthday of the Virgin being thus unanimously acknowledged to mankind, Pope Sixtus instituted this festival to hold it in honor.

14. **HOLY CROSS.**—On Holy Rood Day the day of the Exaltation of the Holy Cross.—A festival of the Romish Church, still retained in the Church of England Calendar. It celebrates the miraculous appearance of a cross in the heavens to the Emperor Constantine. The Wednesday, Friday and Saturday after Holyrood Day are Ember Days, and the week in which they occur consequently an Ember week.

31. **St. MATTHEW.**—One of our four Evangelists. St. Matthew wrote his gospel to satisfy the converts of Palestine. St. Mark for the faithful at Rome. St. Luke to oppose false histories, and St. John, at the request of the bishops of Asia.

26. **St. CYPRIAN.**—First a shepherd, then a martyr and now a Roman saint.

29. **MICHAELMAS DAY.**—A grand festival of the Roman and English Churches, established 687, in honor of St. Michael and all the Holy Angels. St. Michael is singled out for peculiar mention as being the chief of angels or archangels. It is an ancient and extremely prevalent custom to have a goose for dinner on Michaelmas Day. Very curious and remote origins have been assigned to the custom, but it seems to have arisen simply from the geese being at its best immediately after it has had the rigors of the reaped harvest fields. The theological character of Michael is obscure. Hence it were to quote the remark of Whistler in his exposition of the book of Common Prayer "that the feast of St. Michael and all angels is observed that the people might know what benefits are derived from the ministry of angels."

28. **St. JEROME.**—A learned Romish priest, who died this day 392.

OCTOBER.

4. **St. FAKE.**—A female Martyr tortured by the tyrant Diocles, prefect of Gaul under Diocletian and Maximian.

5. **St. DENIS.**—The patron saint of France. St. Denis was put to death with some companions, in the year 258, upon an eminence in Paris, since called, from the circumstance, Mont-matre (Mons Martyrum). According to the legend, his head had so soon been cut off that his body rose, and taking up the head, walked with it two miles. Portraits of St. Denis carrying his head in his hand, abound in many of the old prayer books.

13. **EDWARD.**—Edward, King and Confessor the founder of Westminster Abbey. He was the first monarch who renounced for the King's Evil.

18. **St. Luke the Evangelist.**—The festival held in commemoration of this Evangelist was first instituted by the Christian Church in the year 1126.

19. **St. Crispin and Crispian.**—The names of St. Crispin is in the Church of England calendar. Crispin and Crispian are said to have been two Roman youths of good birth, teachers, who in the third century went as Christian missionaries to France, and preached for some time at Soissons. In imitation of St. Paul, they supported themselves by working at the trade of the shoemaker by night, while they preached during the day. They were successful in converting the people to Christianity until arrested in their course by Elodie Varus; governor under the Emperor Maximian Heracleus. Butler in his Lives of the Saints, says, they were victorious over this most inhuman judge by the patience and constancy with which they bore the most cruel torments, and finished their course by the sword about the year 287. The two young martyrs were of course canonized, and a splendid church was built in their honour at Soissons, in the sixth century. The shoemaker craft throughout the whole Christian world from an early period regarded Crispin and Crispian as their patron saints, but particularly the first. They often celebrated the day set apart for these saints in the calendar with processions, in which Crispin, Crispian, an Indian priest, and some other personages whose traditions had associated with their history are represented in splendid antique dresses. Sometimes a coronation is part of this ceremony for there is a notion that he was a royal personage; and hence we find the shoemakers in Scotland at least, ascribing for their craft a laudable craft sanctified by a crown, and styling themselves "the royal craft."

20. **St. Simon and St. Jude.**—A festival of the English Church. Simon, usually surnamed the Cananite, remained with the other Apostles till after the Pasceunt. It has been surmised that he visited Britain, and there suffered martyrdom. Jude, otherwise called Thaddeus, and thought to have been the son of Joseph by a former wife, is said to have suffered martyrdom in Persia.

NOVEMBER.

1. **All Saints.**—All Saints, or All Hallows, in the Protestant Church, is a day of general commemoration of all those saints and martyrs in honour of whom, individually no particular day has been expressly assigned.

2. **All Souls Day.**—A very solemn festival of the Romish Church, which has masses and ceremonies in honour of the souls of all the dead.

3. **King William the First.**—On the 3d of November "says Burnet, who was in the fleet, "we passed between Dover and Ostend, and before night saw the late of Wight. The next day, the 4th, being the day on which the Prince was both born and married, he fracted, if he could land that day it would look suspicious to the army and animate the soldiers but others, who considered the day following was Gunpowder Treason day thought our landing that day might have a good effect on the minds of the English nation. And Divine Providence so ordered it, that after all hopes of our landing at Torbay were given up, and Russell bid me go to my prayers for all was lost the wind suddenly shifted, and carried us into the desired bay. Here the Prince, Marshal Schomberg, and the first soldiers, landed on November the 16th." The Almanac is thus at variance with the historian.

4. **Gunpowder Plot.**—This day is customarily called Gunpowder Treason, and has been kept as an anniversary in commemoration of the Great Plot of 1605. Celebrated in the Church of England by a form of prayer with thanksgiving, but the day is chiefly noted by the triumph of school-boys over the ally of Guy Fawkes.

5. **St. Martin's Day or Martinmas.**—Popularly this is one of the most remarkable days of the year especially in Scotland, where White-tide and Martinmas are the two great terms for peace and engagements of servants, the latter being that at which the occupation of farms usually commences. Martin is said to have been born in Lower Hungary about 316, and to have originally been a soldier. After a number of adventurous adventures, he settled as a hermit in the hollow of a rock near Tours, in the South of France, where he was greatly respected. He died Bishop of Tours in 397. When a few days were reserved about this time of the year they were called St. Martin's summer. Formerly this was a quarterly day in England. A payment of tithes at Martinmas comes in the Decembris Survey. It is still retained in the Church of England Calendar.

6. **St. Basil.**—Bishop of Treves. Died 444. He was not a saint of any great rank.

7. **Margaret.**—One say learned reader informs us who was Margaret?

8. **Edward, King of the East Angles.** murdered by the Danes in the invasion in 878.

22. **St. Cecilia.**—Suffered martyrdom in the reign of Alexander Severus. St. Cecilia is regarded as patroness of Church Music.

23. **St. Clement.**—Clement is spoken of by St. Paul as one of his fellow-labourers. Romish imagination has supplied him with a history and a martyrdom. He is said to have been thrown into the sea with an anchor fixed about his neck. St. Clement is held as the patron saint of the Romanists.

24. **St. Catherine.**—Condemned to suffer Martyrdom by order of the Emperor Maximian, on a spiked engine made of four wheels—hence the "Catherine Wheel." It is alleged that at the first stirring of the terrible engine, the cords broke under the invincible power of an angel, and the engine falling to pieces, she was delivered from that death. Our readers will, of course, believe as much or as little of these Romish tales as they think fit—a privilege we deem it proper also to adapt for ourselves. Our business is simply to relate these things as we find them.

25. **St. Andrew's Day.**—St. Andrew was one of the Apostles. His history as related by the Catholic writers, represents him as martyred in the year 65 at Patras in Greece, upon a cross of the form of the letter X, which accordingly is still recognized as St. Andrew's Cross.

DECEMBER.

1. **Advent** (*Natively the coming*)—a term applied from an early period of ecclesiastical history to the four weeks preceding Christmas, which was observed with penance and devotion in reference to the approaching birth of Christ. There are four Sundays in Advent, the first of which is always the nearest Sunday to St. Andrew's Day (November 30.)

2. **St. Nicholas.**—Established in the Church of England Calendar. St. Nicholas was Archbishop of Myra, in Greece, D 302. He is regarded as the patron saint of children and mariners, probably in consequence of his benevolent zeal in the protection of orphans and stranded seamen. Churches built near the sea are in many instances dedicated to St. Nicholas.

3. **Conception.**—A Romish festival in remembrance of the Virgin Mary being here purified from original sin.

12. **St. Lucia.**—Established in the Church of England Calendar. St. Lucia was a young lady of Syracuse, who retained a high character for a fervent and charitable life, and died in the year 304. The last of the four series of Ember Days commences on the Wednesday following this festival.

14. **O Saptistia.**—So marked in the Church Calendar from an ancient song on this day in the Romish Church, beginning, "O Saptistia."

21. **St. Thomas.**—A festival of the English Church. It was customary in England to go a-sweeping on St. Thomas's Day: that is, they went about begging money and procuring in return signs of pain and bunches of primrose, probably with a view to the decoration of their houses against Christmas.

26. **Christmas Day.**—Observed from an early period as the nativity of our Lord. In England, Christmas day is kept by the Church as a solemn festival, and is distinguished by the complete cessation of business—an honour paid to no other day besides Sunday and Good Friday. In every country place the celebration of Christmas begins the latter part of the previous day—Christmas Eve. The houses are first decked with holly ivy and other evergreen, and an evergreen log, called the Yule Log, or Christmas Block, laid upon the fire—the people sitting round regaling themselves.

28. **St. Stephen.**—One of the seventy-two disciples of Christ. He was stoned to death. He was the first martyr to the Christian faith. Lardner and Doddridge think his death was rather the effect of popular fury than the result of a legal sentence.

29. **St. John the Evangelist.**—Observed by the Church of England, because John drank poison, without dying. In consequence, it was supposed that those who put their trust in him were safe from all injury from that source.

28. **Children's Day, or Holy Innocents' Day.**—Observed by the Church of Rome with masses for the children killed by Herod. It was considered unbecomely to marry or to begin any work, on Children's-day. The learned Gregory says—"It hath been a custom, and yet is elsewhere, to whip up the children on Innocents' day morning, that the memory of Herod's murder might strike the older and in moderate proportion to set over the cruelty upon in kind."—a custom certainly calculated to make upon children a truly impressive of the Faith they were born to.

PRINCIPAL ARTICLES OF THE CALENDAR,

FOR THE YEAR 1850.

CHRONOLOGICAL CYCLES.

Golden Number.....	8	Dominical Letter.....	F
Epoct.....	170	Roman Indiction.....	5
Solar Cycle.....	110	Julian Period.....	6685

NUMBER DAYS.

February.....	28, 29, 28	September.....	30, 31, 30
May.....	31, 31, 31	December.....	31, 31, 31

FIXED AND MOVEABLE FESTIVALS, ANNIVERSARIES, &c.

Epiphany.....	Jan. 6	Pentecost—Whit Sunday.....	May 19
Epiphany Sunday.....	27	Birth of Q. Victoria.....	24
Martyrdom of King Charles I.....	30	Trinity Sunday.....	30
Quinquagesima—Shrove Sunday.....	Feb 19	Restoration of King Charles II.....	30
Ash Wednesday.....	13	Carpus Christi.....	30
Quinquagesima—1st Sun. in Lent.....	17	Accession of Q. Victoria.....	June 20
St. David.....	March 1	Proclamation.....	21
St. Patrick.....	17	St. John Baptist—Midsummer Day.....	24
Felix Sunday.....	24	Birth of Denmark Q. Adelaide.....	12
Annunciation—Lady Day.....	25	St. Michael—Michaelmas Day.....	Sept. 29
Good Friday.....	29	Gunpowder Plot.....	Nov. 5
EASTER SUNDAY.....	31	Birth of Prince of Wales.....	9
Low Sunday.....	April 7	St. Andrew.....	30
St. George.....	23	1st Sunday in Advent.....	Dec. 1
Ascension Sunday.....	May 8	St. Thomas.....	21
Ascension Day—Holy Thursday.....	9	Christmas Day.....	25

The Year 5411 of the Jewish Era commences on September 7, 1849.

Ramadan (Month of Abstinence observed by the Turks) commences on July 11, 1849.

The Year 1267 of the Mahomedan Era commences on Nov. 6, 1844.

ECLIPSES

In the year 1849 there will be only two Eclipses, both of the Sun.

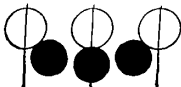
I.—An Eclipse of the Sun, Feb. 11th, visible at Bombay.

Begins 10 h. 20 m. A. M. first contact 66° to the right of the lowest point of the Sun's disc.

Greatest Phase 11 h. 23 m. A. M.—14th of the Sun's disc eclipsed, on the lower limb.

Ends 2 h. 19 m. P. M. last contact 62° to the left of lowest point of Sun's disc.

Eclipse begins at 10h. 20m. A. M.	Greatest Phase 11h. 23m. A. M.	Eclipse ends at 2h. 19m. P. M.
--------------------------------------	-----------------------------------	-----------------------------------



II.—An Eclipse of the Sun, August 7, invisible at Bombay or in Hindostan.

SPRING EQUINOX.

March 20th, 11 h. 2 m. P. M.

SUMMER SOLSTICE.

June 21st, 5 h. 9 m. P. M.

AUTUMNAL EQUINOX.

September 22nd, 10 h. A. M.

WINTER SOLSTICE.

December 22nd, 3 h. 20 m. A. M.

A PERPETUAL REGISTER.

By which may be found, in two or three seconds of time, the day of the month in any year from 1843 to 1977, inclusive :—

YEARS.

A	G	F	E	D	C	B
43		44	45	46	4	
48	49	50	51		52	53
54	55	56	57	58	59	
	60	61	62	63	64	
65	66	6		68	69	0
71		72	73	74	75	
76	77	78	79	80	81	
86	83	84	85	86	87	
	88	89	90	91	92	
93	94	95	96	97	98	
00	1000	1	2		3	
4	5	6	7	8	9	10
11		12	13	14	15	
16	17	18	19	20	21	
22	23	24	25	26	27	
	28	29	30	31	32	
33	34	35	36	37	38	
39		40	41	42	43	
44	45	46	47	48	49	
50	51	52	53	54	55	
	56	57	58	59	60	
61	62	63	64	65	66	
67		68	69	70	71	
72	73	74	75	76	77	

SUNDAYS.

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				
A B C D E F G						
B C D E F G A						
C D E F G A B						
D E F G A B C						
E F G A B C D						
F G A B C D E						
G A B C D E F						

MONTHS.

January
October
May
August
February
March
November
June
September
December
April
July

Under the word years, find the year, above which is the Dominical or Sunday letter for the year; then against the month in the other table, find the same letter over which are placed the days of the month for every Sunday is that month.—Black blank space shows the year following to be leap year.

N.B.—In every leap year, for January and February use the letter above the blank space before that year; and for the other months, use the letter belonging to the respective year.

To find out when it is leap year, divide the year by 4; if there is no remainder, it is leap year; and if any remainder, it is 1, 2, or 3, years after leap year.

JANUARY.—XXXI DAYS.

ROMAN YEAR TIME, D. M. M.

MOON'S PHASES.	{	Last Quarter.....	8	1	30-6 P. M.
		New Moon.....	13	4	11 P. M.
		First Quarter.....	21	2	31-6 P. M.
		Full Moon.....	29	5	43 A. M.

Days of the week.	Days of the month.	REMARKABLE EVENTS.	SOL.		MOON.				EQUINOXIAL.	
			SOL.	SOL.	SOL.	SOL.	SOL.	SOL.		
Tues.	1	CIRCUMCISION.—Ireland United to England and Scotland, 1801.—Battle of Korymbos, 1812.—Cordova captured, 1797.	0-36	5-33		5-43	5-30		0-15	0-41
Wed.	2	St. Andrew of Ghent and Bruges, 1700.	0-36	5-33		5-44	5-30		1-00	1-30
Thurs.	3	Dr. Blair died, 1746.	0-36	5-34		10-03	10-00		1-32	2-03
Frid.	4	—	0-36	5-35		11-40	11-14		2-04	2-38
Sat.	5	Duke of York died, 1697.	0-36	5-35					2-31	3-07
Sun.	6	ST. VALENTINE (St. John, 1861).	0-36	5-36	0-36			0-55	3-00	3-36
Mon.	7	Plough Men.—Cap. B. T.	0-36	5-36	1-15			1-15	3-30	4-04
Tues.	8	Lucas.	0-37	5-37	2-00			1-30	4-00	4-36
Wed.	9	—	0-37	5-38	2-30			2-30	4-30	5-06
Thurs.	10	Archb. Laud held, 1644.	0-37	5-38	3-45			3-30	5-15	5-51
Frid.	11	Cape captured, 1800.	0-37	5-38	4-30			4-47	10-00	10-36
Sat.	12	Transatlantic ships, 1790.	0-37	5-39	5-30			5-54	10-30	11-06
Sun.	13	1st SUNDAY AFTER EPIPHANY.—Military Battle of Chancellorsville, 1862.	0-37	5-41	6-15			6-40	11-15	11-51
Mon.	14	—	0-37	5-41	6-34			6-58	11-40	12-16
Tues.	15	Capture of Funcherry, 1781.	0-37	5-42	7-1			7-28	12-07	—
Wed.	16	Battle of Curwen, 1800.	0-37	5-43	7-30			8-11	12-37	1-03
Thurs.	17	Assault.—1800.	0-37	5-43	8-00			8-41	1-04	1-31
Frid.	18	Prince.—Bishop's taken.	0-37	5-44	8-45			9-23	1-30	1-56
Sat.	19	Jacob Watt born, 1730.—Adm. captured, 1730.	0-37	5-44	10-21			10-40	2-04	2-31
Sun.	20	2ND SUNDAY AFTER EPIPHANY.—Fables.	0-37	5-45	11-01			11-20	2-30	2-56
Mon.	21	Agnes.—(Monsieur, 1800).	0-37	5-46	11-00			—	2-50	3-07
Tues.	22	V. M. S. L.—St. Andrew of	0-37	5-46		0-00	0-21		3-10	3-37
Wed.	23	Duke of Kent died, 1820.	0-37	5-47		1-24	1-21		3-30	3-56
Thurs.	24	St. Paul, the Great, 1711.	0-37	5-48		2-18	2-20		3-50	4-16
Frid.	25	Conversion of St. Paul.	0-37	5-48		3-07	3-20		4-10	4-36
Sat.	26	Dr. Jenner died, 1820.	0-37	5-49		4-12	4-23		4-30	4-56
Sun.	27	ST. THOMAS SUNDAY.—	0-37	5-49		5-17	5-20		5-00	5-26
Mon.	28	Battle of Alford, 1440.	0-37	5-50		6-23	6-26	0	5-30	5-57
Tues.	29	George III. died, 1760.	0-36	5-50		7-27	7-30		11-45	—
Wed.	30	Martyrdom of St. Chas. I.	0-36	5-51		8-23	8-18		0-00	0-26
Thurs.	31	—	0-36	5-52		9-14	9-15		0-51	1-17

JANUARY was placed at the head of the month by Roman Poets, when he added two months (January and Feb.) to the Alban Calendar though it was not admitted to the same precedence by the country until a motion was made to that effect on March 15, 1564. The name is derived from Janus, the god of the year in the Roman mythology, to whom the day was sacred. The 1st Janus was placed over the gate of a temple at Rome; and was represented with two faces, the one that of an old man, being typical of his retrospect of the past; and the other a youthful countenance, denoting prospect of the future. This legend of the year should, at first, convey every man into a Janus, that he might look back and survey the past year of his life, as well as look forward and consider for that which is just begun. The Romans sacrificed to Janus on the 1st day of this month, and to Jove on the 15th, and on the last, or 31st day of the month they had a ceremony with their household gods, called the *Januaria*. Janus presides over gates and passages; thus symbolically he admitted the new year and attended the departure of the old.

FEBRUARY—XXVIII DAYS.

ROMAN MEAN TIME.


		H. M. M.			
MOON'S PHASES.	{	(Last Quarter.....	4	6	9-6 A. M.
		● New Moon.....	12	11	30-7 A. M.
		○ First Quarter.....	30	1	4-6 A. M.
		○ Full Moon.....	26	4	52-2 P. M.

Days of the week.	Days of the month.	REMARKABLE EVENTS.	Sun.		Moon.				Rise. Water.	
			Rise.	Sets.	Rise.	Sets.	Rise.	Sets.		
Frid. Sat.	1	[1661] Battle of Mortimer's Cross	A. M. 5.30	P. M. 5.50	A. M. 5.30	P. M. 10.15	A. M. 5.45	P. M. —	A. M. 5.30	P. M. 1.50
	2	Quinquagesima Day—Purification of B. V. Mary	5.25	5.55	—	11.15	10.20	—	5.17	2.37
Sun. Mon.	3	Quinquagesima Day—Shrove	5.25	5.54	—	—	11.15	—	5.06	2.31
	4	Capitalisation of Port Royal, &c., 1788.	5.25	5.54	9.00	—	11.54	—	5.44	4.00
Tues.	5	Agnes's Eve—Eve of the day started by Cornwallis, 1781.	5.24	5.54	9.53	—	—	9.37	4.54	3.00
Wed. Thurs.	6	Charles II. died, 1685.	5.24	5.54	1.45	—	—	1.30	4.42	6.18
	7	Mary Q. of Scots beheaded, 1587.	5.23	5.54	9.33	—	—	9.03	4.55	7.30
Frid. Sat.	8	—	5.23	5.54	3.15	—	—	9.51	4.15	8.47
	9	Action at Pyawbun New Burmah, 1800.	5.23	5.5	4.04	—	—	9.30	4.14	9.30
Sun.	10	Quinquagesima—Shrove	5.22	5.57	4.51	—	—	9.27	4.04	10.00
Mon.	11	—	5.22	5.57	5.30	—	—	9.16	3.50	10.57
Tues.	12	Shrove Tuesday—St. A Cooper died, 1841.	5.22	5.50	6.00	—	—	9.07	3.13	11.30
Wed.	13	Ann. WEDNESDAY—Kings' Lilies, 1600. [day]	5.21	5.50	7.00	—	—	9.00	3.17	—
Thurs. Frid.	14	St. Valentine—Old. (and)	5.21	5.50	7.41	—	—	7.40	3.03	9.18
	15	Capture of Colombo, 1795.	5.20	5.50	8.30	—	—	8.45	3.54	9.50
Sat.	16	Capitalisation of Amboyna 1790.	5.20	5.50	9.00	—	—	8.30	3.07	1.23
Sun.	17	Quinquagesima—St. Ben in Lent. Ember Week. J. Marpherson died, 1790.	5.20	5.50	9.00	—	—	10.30	3.41	1.50
Mon.	18	Capitalisation of Trinidad 1797.	5.17	5.51	10.10	—	—	11.21	3.19	2.70
Tues. Wed.	19	Galileo born, 1644.	5.17	5.51	11.12	—	—	—	3.07	3.10
	20	Surrender of Hyderabad Schind, 1843.	5.16	5.52	—	9.04	9.30	—	3.44	4.11
Thurs. Frid.	21	Republic at Jaggai, 1847.	5.16	5.50	—	9.10	1.10	—	4.48	5.20
	22	Cranmer born, 1600.	5.1	5.52	—	1.45	5.10	—	5.00	6.47
Sat.	23	Battle of Godwin, 1800.	5.1	5.52	—	5.54	5.10	—	7.01	8.14
Sun.	24	St. J. Reynolds died, 1790.	5.1	5.52	—	—	—	—	—	—
Mon.	25	St. J. Reynolds in Lent.	5.1	5.52	—	—	—	—	—	—
Tues.	26	Capture of St. Fort, 1841.	5.1	5.52	—	—	—	—	—	—
Wed.	27	Capture of Fort, 1813.	5.1	5.54	—	—	—	—	—	—
Thurs. Frid.	28	Battle of Orléans, 1814.	5.1	5.54	—	—	—	—	—	—

FEBRUARY was made the second of the twelve months by Roman Primitives. Its name was derived either from Februus, a deity which the Romans gave to the Parthian months, or more probably from Februus, a deity because this being originally held to be the last month of the year the people offered an expiatory sacrifice for their twelve months sin. Parthia, or Parthia in honour of the Gods, was held on the 11th—the Lupercalia, in honour of Pan, the god of hunters, the shepherds, and country people, on the 15th—and the Terminalia, or feast in honour of Terminalia, the goddess of boundaries or landmarks, on the 23rd or 24th of the month.

MARCH - XXII DAYS

WEDNESDAY NIGHT TIME

		D M Y	
MOON'S PHASES.		Last Quarter	6 0 28-9 A.M.
		New Moon	14 4 7-9 A.M.
		First Quarter	21 8 40-7 A.M.
		Full Moon	28 4 10-0 A.M.

Days of the week.	Days of the month.	REMARKABLE EVENTS.	Sea.				Moor.				Hiss-Water.	
			Class.		Sets.		Class.		Sets.			
			A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Frid.	1	St. David.	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Sat.	2	St. David. Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Sun.	3	Mid. East. Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Mon.	4	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Tues.	5	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Wed.	6	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Thur.	7	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Frid.	8	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Sat.	9	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Sun.	10	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Mon.	11	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Tues.	12	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Wed.	13	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Thur.	14	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Frid.	15	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Sat.	16	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Sun.	17	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Mon.	18	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Tues.	19	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Wed.	20	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Thur.	21	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Frid.	22	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Sat.	23	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Sun.	24	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Mon.	25	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Tues.	26	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Wed.	27	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Thur.	28	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Frid.	29	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Sat.	30	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45
Sun.	31	Caribbean Sea. 1845	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45	4.35	4.45

MARCH. A week with the students reached the first month of the year was passed in honor of March, the supposed father of the founder of Rome. Our single-season monarchs called it *Latin Month*, that is, *Last* or *Spring Month*. Narragans in this month were address called as, as they were counted likely to become *Latin* and unhappy. The 18th day of March, according to the Roman calendar the *Ides* of the month, was the *Parthian* day, the day on which Julius Caesar was murdered in the Senate House by Brutus and Cassius, with other conspirators. The same day was also the feast of *Anna Perenna*, the sister of Diana, who had been *Italy* to *Alcina*. On the 20th of March, the 1st of the month, was the *Ides*, kept by the students in the honor of *March*.

APRIL.—XXX DAYS.

ROMAN MEAN TIME.

MOON'S PHASES.	{	Last Quarter	D H M.
			4 8 35-6 P M.
			12 5 58-6 P M.
			19 3 58-7 P M.
			26 4 12-1 P M.
		New Moon	
		First Quarter	
		Full Moon	

Days of the week.	Days of the month.	REMARKABLE EVENTS.	SUN.		MOON.				ROM. WATER.	
			Rises.	Sets.	Rises.	Sets.	Rises.	Sets.		
Mon.	1	All Fools Day.—Enter	4 50	6 14	10 14	9 47	1 53	2 11	1 53	2 11
Tues.	2	Enter Tuesday.—W. Har	4 54	6 14	11 36	9 53	1 53	2 11	1 53	2 11
Wed.	3	Napier died, 1817. Naik.	4 58	6 14	11 56	10 36	2 20	2 40	2 20	2 40
Thurs.	4	St. Andrew's (1799)	4 52	6 14	11 56	11 34	2 20	2 40	2 20	2 40
Frid.	5	Barings patent invented.	4 52	6 14	9 41	—	9 14	4 30	4 32	4 32
Sat.	6	Old Lady Day	4 51	6 14	1 38	—	1 43	5 14	5 16	5 16
Sun.	7	Low Sunday.—Garrison of	4 50	6 14	2 11	—	1 53	6 26	7 17	7 17
Mon.	8	Capture of Manipal, 1740	4 49	6 14	2 53	—	2 42	7 35	8 30	8 30
Tues.	9	Capture of Amoy, 1840	4 48	6 14	3 25	—	3 26	8 43	9 13	9 13
Wed.	10	Battle of Toulouse, 1814.	4 48	6 14	4 13	—	4 27	9 26	10 00	10 00
Thurs.	11	Wu and Mary crowned,	4 47	6 14	4 43	—	5 36	10 18	10 23	10 23
Frid.	12	General Army called for	4 46	6 14	5 25	—	6 18	10 47	11 00	11 00
Sat.	13	Battle of Castalla, 1813	4 45	6 14	6 23	—	7 11	11 34	11 43	11 43
Sun.	14	Low Sunday after Easter.	4 44	6 14	7 08	—	8 10	12 10	12 10	12 10
Mon.	15	Surrender of Chancell, 1811	4 44	6 14	7 56	—	9 00	12 18	12 26	12 26
Tues.	16	Battle of Austerlitz, 1806	4 43	6 14	8 44	—	10 00	12 44	1 15	1 15
Wed.	17	Dr. Franklin died, 1790	4 43	6 14	9 43	—	11 02	1 24	1 36	1 36
Thurs.	18	—	4 42	6 14	10 42	—	11 50	2 13	2 26	2 26
Frid.	19	Alphonsus	4 41	6 14	11 42	—	—	3 13	3 43	3 43
Sat.	20	Spanish Armada deft. 1587	4 40	6 14	—	9 42	9 54	4 30	5 01	5 01
Sun.	21	Low Sunday after Easter.	4 40	6 14	—	—	—	—	—	—
Mon.	22	Robert born, 1783.—In-	4 39	6 14	1 00	1 50	—	5 44	6 27	6 27
Tues.	23	Robert born, 1783.—In-	4 38	6 14	2 27	2 36	—	7 00	7 54	7 54
Wed.	24	Robert born, 1783.—In-	4 38	6 14	3 36	3 36	—	8 21	9 20	9 20
Thurs.	25	Robert born, 1783.—In-	4 37	6 14	4 32	4 32	—	9 13	10 04	10 04
Frid.	26	Robert born, 1783.—In-	4 36	6 14	5 29	5 29	—	10 04	11 04	11 04
Sat.	27	Robert born, 1783.—In-	4 36	6 14	6 29	6 29	—	11 04	12 11	12 11
Sun.	28	Robert born, 1783.—In-	4 35	6 14	7 23	7 23	—	12 04	1 11	1 11
Mon.	29	Robert born, 1783.—In-	4 34	6 14	8 20	8 20	—	1 04	2 04	2 04
Tues.	30	Robert born, 1783.—In-	4 34	6 14	9 14	9 14	—	2 04	3 04	3 04

APRIL.—By the Romans it was called *Quarta Mensis*, probably from the name of the month. The Greeks and Germans called it *Græna* month. The name of this month is derived from the Latin word, *Aperio*, to open or disclose. The term applies to the opening of the year or to the unfolding of the buds and flowers, by the influence of the genial warmth and moisture of spring. The reason why our month, and many of our festivals, are to be ascribed to Roman designation and institutions, is the early feeling which that people obtained in Britain, and the manner that their customs received, in consequence of the higher orders of British youth being sent to Rome for education.

MAY-XXXI DAYN

MONDAY MEAN TIME. D. M. M.

		MOON'S PHASE	MEAN TIME	D.	M.	M.
MOON'S PHASE	{	● Last Quarter		4	3	37.3 P. M.
		● New Moon		12	4	00.7 A. M.
		○ First Quarter	..	18	5	44.1 P. M.
		○ Full Moon		26	4	59.7 A. M.

Days of the week.	Days of the month.	REMARKABLE EVENTS	SEX			MOON						HOURS. - WAGES.		
			RISE	SET	CLASS	DATA								
						A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	
Wed.	1	Philip and James	1. 30	8. 10.										
Thurs.	2	John Dryden died, 1700	1. 30	8. 10.		10. 33	8. 11							
Frid.	3	Invention of the Crown	1. 33	8. 11		11. 23	10. 46							
Sat.	4	Switzerland taken, 1792	1. 33	8. 11			10. 53							
Sun.	5	Execution of Louis XVI.—Napoleon died, 1821	1. 51	8. 23	1. 04		11. 43							
Mon.	6	Capture of Fort Oswego by Gen. Denonville, 1656	1. 30	8. 23	8. 47				9. 34		4. 27	3. 00		
Tues.	7	Battle of Water, 1802	1. 30	8. 23	7. 40				7. 15		5. 47	6. 25		
Wed.	8	Defeat of the Duke of York near Tormey, 1793	1. 35	8. 30	7. 40				7. 00		5. 54	5. 36		
Thurs.	9	ASCENSION DAY—High Thursday—London X & died, 1774	1. 30	8. 34	7. 51						6. 56	5. 13		
Frid.	10	Republic of Duke of York at Tormey, 1794	1. 30	8. 34	4. 13				4. 57		5. 30	10. 00		
Sat.	11	Earl of Chatham died, 1779	1. 30	8. 36	4. 44				5. 52		10. 17	10. 34		
Sun.	12	SUNDAY AFTER ASCENSION—Earl of Bedford died, 1841	1. 37	8. 35	5. 47				6. 54		10. 56	11. 16		
Mon.	13	—	1. 37	8. 35	6. 20				7. 34		11. 30	11. 57		
Tues.	14	Henry IV of France was dethroned, 1610	1. 37	8. 36	7. 31				8. 36			6. 16		
Wed.	15	Cavell died, 1802	1. 36	8. 36	8. 22				9. 31		9. 30	1. 00		
Thurs.	16	Sir W. Petty born, 1608—Battle of Albuera, 1811	1. 30	8. 36	9. 34				10. 47		1. 22	1. 47		
Frid.	17	Battle near Lacmy, 1794	1. 30	8. 37	10. 20				11. 45		2. 15	2. 00		
Sat.	18	Capture of Canton Ports by Lord Gough, 1842	1. 35	8. 37	11. 37						3. 10	3. 46		
Sun.	19	W. A. FROST—FROST—Duchess—Anne Boleyn beheaded, 1536	1. 36	8. 37		0. 33	9. 30				4. 15	4. 50		
Mon.	20	Capture of Cadix by Earl of Essex, 1596	1. 34	8. 38		1. 37	1. 31				4. 34	5. 11		
Tues.	21	Capture of Port Blanning by Lord Gough, 1841	1. 30	8. 38		2. 23	2. 04				4. 48	5. 30		
Wed.	22	Princess Mary born, 1779	1. 34	8. 39		3. 30	3. 47				5. 44	6. 30		
Thurs.	23	Battle of HAMPSHIRE, 1706	1. 30	8. 39		4. 13	3. 39				6. 50	7. 14		
Frid.	24	Q. Victoria born, 1819	1. 36	8. 39		5. 06	4. 17				7. 37	10. 00		
Sat.	25	Dr Paley died, 1800	1. 34	8. 39		5. 55	4. 56				10. 31	10. 41		
Sun.	26	Taverner St.—Augustus, first bishop of Canterbury	1. 33	8. 39		6. 31	5. 30				11. 00	1. 19		
Mon.	27	Favorable Bell born, 675	1. 32	8. 39		7. 40	6. 25				11. 20	11. 50		
Tues.	28	William Pitt born, 1740	1. 33	8. 33		8. 29	7. 11					6. 19		
Wed.	29	King Charles II. recovered, 1660	1. 33	8. 33		9. 17	8. 00				6. 30	6. 47		
Thurs.	30	Cyrus Christ.	1. 33	8. 33		10. 00	8. 01				7. 04	7. 37		
Frid.	31	—	1. 33	8. 33		10. 40	8. 00				7. 30	8. 00		

MAY.—The Hebrews named this month of their Calendar which is synonymous with the fifth of our year, Sivan, from a Celtic word signifying "to rejoice." The Anglo-Saxons know it as Trilchth, because their cows, stimulated by the fresh herbage, were so productive of milk as to enable the proprietors with advantage to bring them to the pail three times a day. The Romans offered sacrifice to Siva, Dea, or Maia, on the first day of the month.

JUNE.—XXI DAYS.

BOMBAY MEAN TIME.

MOON & PHASES.	{	(Last Quarter	D. H. M.	3 53.5 A. M.
MOON & PHASES.	{	(New Moon.	10 0 11.3 P. M.	17 3 12.0 A. M.
MOON & PHASES.	{	(First Quarter	24 7 1.6 P. M.	
MOON & PHASES.	{	(Full Moon		

Days of the week.	Days of the month.	REMARKABLE EVENTS.	Sun.		Moon.				HIGH-WATER.	
			Rises.	Sets.	Rises.	Sets.	Rises.	Sets.		
Mon.	1	Noonade	4.33	4.28	11.37	10.26			3.18	3.46
Tues.	2	1ST SUNDAY AFTER TRINITY. Ternbrook awarded by Sir J. Murray 1813	4.33	4.28		11.16			3.43	3.38
Wed.	3	King Geo III born, 1739	4.33	4.23	0.07				3.53	4.19
Thurs.	4	Boulton—Duke of Cumberland born, 1771	4.33	4.24	0.49		8.55		4.54	5.32
Frid.	5	Lord Anson died, 1762.	4.33	4.24	1.30		1.30		5.04	5.36
Sat.	6	Capture of Belleisle and Combroin, 1761	4.33	4.24	2.15		2.45		7.07	7.26
Sun.	7	Canada born, 1833	4.33	4.25	3.33		3.38		8.06	8.32
Mon.	8	2d SUNDAY AFTER TRINITY. —Anny taken, 1642	4.33	4.25	4.39		4.34		9.36	9.21
Tues.	9	Steven of Kennelton by Sir R. B. 1624.	4.33	4.25	5.39		5.37		10.45	10.00
Wed.	10	Scandal	4.33	4.26	6.23		6.40		11.31	10.53
Thurs.	11	Surrender of Pinawa, and fall of Malmesbury, 1818	4.33	4.26	6.18		7.43		11.19	11.39
Frid.	12	M. S. Edgeworth died, 1817	4.33	4.26	7.23		8.38		12.07	12.04
Sat.	13	Battle of Marston, 1400	4.33	4.26	8.29		9.23		1.15	1.42
Sun.	14	St. Vitus—Hurricane at Bombay unprecedented, 1807	4.33	4.27	10.23		11.23		2.07	2.33
Mon.	15	3d SUNDAY AFTER TRINITY. Duke of Marlborough died, 1722	4.33	4.27	11.38				3.01	3.30
Tues.	16	St. Albin	4.33	4.27		0.33	0.40		4.01	4.33
Wed.	17	Battle of Waterloo, 1815	4.34	4.29		1.19	0.47		5.07	5.43
Thurs.	18	Magna Charta signed, 1215	4.34	4.29		2.12	1.29		6.15	6.46
Frid.	19	Accession of Queen Victoria, 1837—King William IV died, 1837—Edward	4.34	4.29		3.05	2.13		7.18	7.40
Sat.	20	Queen Victoria proclaimed, 1837	4.34	4.29		4.05	3.15		8.19	8.47
Sun.	21	MacLaren died, 1837	4.34	4.29		4.45	3.36		9.13	9.36
Mon.	22	4th SUNDAY AFTER TRINITY. Alton died, 1778	4.34	4.29		5.36	4.23		10.00	10.30
Tues.	23	St. John the Baptist	4.35	4.29		6.35	5.06		10.40	11.00
Wed.	24	Capture of Gibraltar by Duke of York, 1704	4.35	4.29		7.39	6.04		11.19	11.39
Thurs.	25	George IV died, 1820	4.35	4.29		8.40	6.45		12.14	12.34
Frid.	26	Dr Dodd executed, 1777	4.35	4.29		9.40	7.37		1.13	1.30
Sat.	27	King William IV proclaimed, 1838—Queen Victoria crowned, 1838	4.35	4.29		10.40	8.38		2.06	2.24
Sun.	28	St. Peter	4.35	4.29		11.40	9.34		3.00	3.20
Mon.	29	5th SUNDAY AFTER TRINITY	4.35	4.29		12.40	10.30		4.00	4.20

JUNE.—was the Tenth or Tenth of the Hebrews, that is, after their escape from the Egyptian captivity, for previously to that they had simply distinguished their months by the constellation. Tenth or Tenth, signifies completion, and perfection, alluding, probably, to the almost unintercepted daylight continuation of fruit, &c., which occurs during its continuance.

JULY—XXXI DAYS.

BOMBAY MEAN TIME.

D. H. M.

MOON'S PHASES. { Last Quarter
New Moon.
First Quarter
Full Moon.

2 10 49.5 P. M.
9 7 18.0 P. M.
16 11 33.0 A. M.
24 10 16.5 A. M.

Days of the week.	Days of the month.	REMARKABLE EVENTS.	Sun		Moon				HIGH-WATER.		
			Rises.	Sets.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	P. M.
Mon.	1	[William III. 1689]	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Tues.	2	Battle of the Boyne, under	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Wed.	3	Visitation of the V. Mary	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Thurs.	4	St. Ulrich, St. Martin	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Frid.	5	St. Ursula taken, 1160	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Sat.	6	Supper of Obed, 106	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Sun.	7	St. Monday after Trinity	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Mon.	8	— R. B. Sheridan died, 1814	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Tues.	9	— Edmund Burke died, 1797	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Wed.	10	— Sir R. Grant died at Dapoon	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Thurs.	11	— near Poona, 1826	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Frid.	12	— Captains of Isle of Bour	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Sat.	13	— bon, 1810	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Sun.	14	— Charles Mackin died, 1801	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Mon.	15	— Erasmus died, 1536	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Tues.	16	— St. Ursula	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Wed.	17	— St. Ursula	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Thurs.	18	— French Revolution 1793	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Frid.	19	— St. Ursula	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Sat.	20	— St. Ursula	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Sun.	21	— St. Ursula	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Mon.	22	— St. Ursula	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Tues.	23	— St. Ursula	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Wed.	24	— St. Ursula	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Thurs.	25	— St. Ursula	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Frid.	26	— St. Ursula	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Sat.	27	— St. Ursula	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Sun.	28	— St. Ursula	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Mon.	29	— St. Ursula	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Tues.	30	— St. Ursula	4.30	5.30	11.30	11.30			1.30	5.30	5.30
Wed.	31	— St. Ursula	4.30	5.30	11.30	11.30			1.30	5.30	5.30

JULY the fifth month of the Roman Calendar revolved in consequence, the name of Quintilis to denote its unmarital position. It was sacred to Jupiter and had in the Athen Calendar thirty-six days. Romulus took from it five days. Numa reduced it to thirty but Julius Cæsar enlarged it to thirty-one, the present number. In honour of this conqueror Mark Antony changed its name from Quintilis to Julius, hence our July. Our Saxon forefathers, who commonly retained their months from various appearances or events, denominated this month Hey-month, or Hay-month, since this was their hay harvest.

AUGUST—XXXI DAYS.

ROMAN NEAR TIME. D. N. M.

MOON'S PHASES	(Last Quarter	1 10	9-4 A. M.
	(New Moon.	8 2	2-2 A. M.
	(First Quarter	14 10	2-1 P. M.
	(Full Moon.	22 2	3-4 A. M.
	(Last Quarter	30 7	9-3 P. M.

Days of the week.	Days of the month.	REMARKABLE EVENTS.	SUN		MOON				HIGH-WATER.			
			Rises.		Sets.		Rises.		Sets.		Rises.	
			A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Thur	1	Lammas Day.—Battle of Mollan, 1794, & Nile, 1798	5-37	6-36	9-11	—	6-18	—	6-22	—	6-22	7-45
Frid	2	Battle of Gerlach, 1465	5-37	6-36	9-11	—	6-18	—	6-22	—	6-22	7-45
Sat	3	—	5-36	6-34	9-5	—	6-06	—	6-09	—	6-09	7-37
Sun	4	19TH SUN AFTER TRINITY	5-36	6-34	9-5	—	6-06	—	6-09	—	6-09	7-37
Mon	5	Captivity of Cabot, by Lord, Rome, 1648.	5-36	6-33	9-45	—	6-03	—	6-06	—	6-06	7-30
Tues	6	Transfiguration.—Battle of Bosworth Field, 1485	5-36	6-32	9-45	—	6-03	—	6-06	—	6-06	7-30
Wed	7	Name of Jesus.	5-36	6-32	9-45	—	6-03	—	6-06	—	6-06	7-30
Thur	8	Worms of Poth of Ahmed-togay 1688.—Batavia taken 1681	5-36	6-32	9-45	—	6-03	—	6-06	—	6-06	7-30
Frid	9	Dryden born, 1631	5-36	6-32	9-45	—	6-03	—	6-06	—	6-06	7-30
Sat	10	M. Lawrence	5-36	6-31	9-45	—	6-03	—	6-06	—	6-06	7-30
Sun	11	15TH SUN AFTER TRINITY	5-36	6-31	9-45	—	6-03	—	6-06	—	6-06	7-30
Mon	12	Entrance into Madrid, 1612	5-36	6-31	9-45	—	6-03	—	6-06	—	6-06	7-30
Tues	13	Queen Dowager Adelaide born, 1792.	5-36	6-30	10-00	—	6-01	—	6-04	—	6-04	7-23
Wed	14	Battle of Vittoria, 1811	5-36	6-30	10-00	—	6-01	—	6-04	—	6-04	7-23
Thur	15	Assumption B. V. Mary	5-36	6-30	10-00	—	6-01	—	6-04	—	6-04	7-23
Frid	16	Andrew Marvell died, 1679	5-36	6-30	10-00	—	6-01	—	6-04	—	6-04	7-23
Sat	17	Death of Keet born, 1746.	5-36	6-30	10-00	—	6-01	—	6-04	—	6-04	7-23
Sun	18	15TH SUN AFTER TRINITY.—Dr James Beattie, author of "The Minstrel," died, 1803.	5-36	6-30	10-00	—	6-01	—	6-04	—	6-04	7-23
Mon	19	Storming of Fort near Ruych, in Afghanistan, 1840	5-36	6-30	10-00	—	6-01	—	6-04	—	6-04	7-23
Tues	20	Capture of Berlin, by General Frigge 1798	5-36	6-30	10-00	—	6-01	—	6-04	—	6-04	7-23
Wed	21	King Wm. IV born, 1764	5-36	6-30	10-00	—	6-01	—	6-04	—	6-04	7-23
Thur	22	Battle of Waterloo, 1805	5-36	6-30	10-00	—	6-01	—	6-04	—	6-04	7-23
Frid	23	Battle of Bosworth, 1485	5-36	6-30	10-00	—	6-01	—	6-04	—	6-04	7-23
Sat	24	Walter executed, 1296	5-36	6-30	10-00	—	6-01	—	6-04	—	6-04	7-23
Sun	25	21ST SUN AFTER TRINITY	5-36	6-30	10-00	—	6-01	—	6-04	—	6-04	7-23
Mon	26	Prince Albert born, 1819	5-36	6-30	10-00	—	6-01	—	6-04	—	6-04	7-23
Tues	27	Thomson died, 1768	5-36	6-30	10-00	—	6-01	—	6-04	—	6-04	7-23
Wed	28	St. Augustine	5-36	6-30	10-00	—	6-01	—	6-04	—	6-04	7-23
Thur	29	St. John the Baptist beheaded	5-36	6-30	10-00	—	6-01	—	6-04	—	6-04	7-23
Frid	30	Paley born, 1765	5-36	6-30	10-00	—	6-01	—	6-04	—	6-04	7-23
Sat	31	John Bunyan died, 1680	5-36	6-30	10-00	—	6-01	—	6-04	—	6-04	7-23

August.—This month derived its name from Augustus the Roman Emperor; it was called Sextilis, or the sixth month in the Alban Calendar, in which it had only twenty-eight days assigned to it. Romans added two, and Augustus a third, which transfer it has since retained. The Anglo-Saxons called it either Barn month, alluding to this being the period when their harvest was commonly sown, or Wood month, alluding to their fields being then clothed with corn, just as the Romans dedicated this month to Ceres, the goddess of harvest.

SEPTEMBER—XXX DAYS.

MONDAY BEAR TIME.

D. M. M.

Moon's PHASES.	{	● New Moon	6 10 20:0 A. M.
		○ First Quarter	13 3 12:0 P. M.
		● Full Moon	21 6 32:1 P. M.
		○ Last Quarter	29 3 44:6 A. M.

Days of the week.	Days of the month.	REMARKABLE EVENTS.	Sun.		Moon.				High-Water.	
			Rises.	Sets.	Rises.	Sets.	h. m.	h. m.		
Sun.	1	1st MONDAY AFTER TIL- LIT—Giles.	5 45	5 15	5 34			1 54	4 50	5 34
Mon.	2	London Barrat, 1688—Ca- ptainship of Alexandria, 1691.	5 45	5 14	1 35			2 51	5 15	5 56
Tues.	3	Action at Hamden, 1814.	5 46	5 13	2 35			2 45	7 20	6 17
Wed.	4	Capture of Albyrth by Lord Lake 1802.	5 46	5 12	3 33			4 30	9 40	6 21
Thurs.	5	Old Bartholomew.	5 46	5 12	4 30			5 25	9 40	10 13
Frid.	6	Dr V. Knox died, 1881.	5 46	5 11	5 42			6 22	10 37	11 03
Sat.	7	Karachi.	5 47	5 10	6 40			7 13	11 33	12 00
Sun.	8	1st MON AFTER TILIT— Nativity of B. V. Mary.	5 47	5 09	7 39			7 47		9 07
Mon.	9	Capture of Minorca by General Anson, 1758.	5 47	5 09	8 37			8 42	9 37	9 40
Tues.	10	Battle of Cowesburg, 1808.	5 47	5 07	9 35			9 37	1 08	1 30
Wed.	11	Thompson born, 1790—Est. of Delhi, 1803.	5 47	5 06	10 30			10 13	1 46	2 00
Thurs.	12	Naham Taz born, 1659.	5 47	5 06	11 30			10 10	2 37	2 40
Frid.	13	General Wolfe killed, 1759.	5 47	5 06		0 13		11 44	3 40	3 54
Sat.	14	Holy Cross.	5 47	5 04		1 00			4 01	4 31
Sun.	15	1st MON AFTER TILIT— Freedom of the Press of India, 1858.	5 48	5 03		1 50	9 30		5 11	5 51
Mon.	16	General Pollock's army co- tary Calcutta, 1843.	5 48	5 02		2 35	1 30		5 39	7 14
Tues.	17	Lambert.	5 48	5 01		3 20	2 00		5 58	9 00
Wed.	18	Dr B. Johnson born, 1700.	5 48	5 00		4 05	2 40		6 14	9 18
Thurs.	19	Ember Week.	5 48	5 00		4 44	3 40		6 30	9 40
Frid.	20	W. Wykeham died, 1604.	5 48	5 00		5 23	4 30		10 17	10 34
Sat.	21	St. Matthew.	5 49	5 00		6 02	5 30		10 40	11 00
Sun.	22	1st MON AFTER TILIT— Geo. III. crowned, 1761.	5 48	5 00		6 40	6 17		11 20	11 30
Mon.	23	Battle of Assaye, 1803.	5 48	5 00		7 22	7 07		11 57	
Tues.	24	Dr B. Wesley died, 1800.	5 48	5 00		8 00	8 00		12 07	9 34
Wed.	25	Dr Adam Clarke died, 1803.	5 48	5 00		8 47	8 17		12 40	9 54
Thurs.	26	St. Cyrilus, Old Holyrood.	5 49	5 00		9 30	9 51		1 13	1 30
Frid.	27	William II. crowned, 1689.	5 49	5 00		10 27	10 40		1 58	2 11
Sat.	28	Capture of Jaffnapatam by Gen. Stewart, 1795.	5 51	5 01		11 04	11 43		2 30	2 54
Sun.	29	1st MON AFTER TILIT— St. Michael. MI.	5 51	5 01					3 22	3 50
Mon.	30	Michaelmas Day.	5 51	5 01	9 34			4 00	4 30	5 16

REMARKS.—In the Latin and Roman Calendar this was the seventh month; and hence its name *Septem*, seven, rather a shower of rules, this being the commencement of the rainy season. It had only sixteen days assigned to it in the Alban Calendar, these were increased to thirty by Numa, to thirty-one by Julius Cæsar, but Augustus reduced it to its present number. The ancient Romans called it *Sept. Menstris*, or *Harvest month*.

OCTOBER.—XXXI DAYS

ROMAN MEAN TIME. D. M. H.

MOON'S PHASES.	{	New Moon	5 7 47-6 P. M.
		First Quarter	13 7 31-5 A. M.
		Full Moon	21 8 17-4 A. M.
		Last Quarter	28 9 51-1 A. M.

Days of the week.	Days of the month.	REMARKABLE EVENTS	SOL.		MOON.				HIGH-WATER.			
			Rises	Sets	Rises		Sets		Rises		Sets	
					A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
			h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
Tues.	1	Remigius—localty plied & burnt by Moit spring 1841.	5 51	5 40	1 19	—	—	—	2 26	6 01	6 46	—
Wed.	2	Battle of Agincourt—see, 1799.	5 51	5 40	2 21	—	—	—	3 24	7 21	8 00	—
Thurs.	3	Old St. Mathew.—Church has plundered and burnt by Gen. H. at army 1842.	5 52	5 47	3 23	—	—	—	4 12	8 40	9 08	—
Frid.	4	Lady Lock, Arvon, 1745.	5 52	5 46	4 24	—	—	—	5 00	9 32	9 57	—
Sat.	5	St. Peter died 1813, aged 112.	5 53	5 45	5 26	—	—	—	5 40	10 21	10 41	—
Sun.	6	St. Andrew Arvon, 1741.	5 53	5 44	6 23	—	—	—	6 32	11 07	11 23	—
Mon.	7	Passage of Rhodan, 1813.	5 53	5 44	7 20	—	—	—	7 17	11 42	—	—
Tues.	8	Combat of Vercy, 1813.	5 53	5 43	8 18	—	—	—	8 01	12 03	12 23	—
Wed.	9	St. Denis.	5 53	5 43	9 10	—	—	—	8 40	12 20	12 40	—
Thurs.	10	Capture of Chichester by Lord Gough, 1841.	5 53	5 41	10 02	—	—	—	9 36	1 10	1 30	—
Frid.	11	Old Michaelmas day. Arvon was observed by Colchester, 1841.	5 54	5 40	10 54	—	—	—	10 34	1 45	2 15	—
Sat.	12	St. E. Wall's forced the Rhodan Canal Pass, 1841.	5 54	5 38	11 4	—	—	—	11 11	2 36	3 06	—
Sun.	13	St. Andrew Arvon, 1741.	5 54	5 38	—	—	—	—	—	—	—	—
Mon.	14	St. Andrew Arvon, 1741.	5 54	5 38	—	—	—	—	—	—	—	—
Tues.	15	Capture of Fort Barnaby by Colonel Harecourt, 1841.	5 54	5 38	—	—	—	—	—	—	—	—
Wed.	16	Surrender of Berghampore to Gen. Harecourt, 1841.	5 55	5 37	—	—	—	—	—	—	—	—
Thurs.	17	Edinburgh, 1841.	5 55	5 36	—	—	—	—	—	—	—	—
Frid.	18	St. Luke.	5 55	5 36	—	—	—	—	—	—	—	—
Sat.	19	St. O. Koller died, 1723.	5 55	5 36	—	—	—	—	—	—	—	—
Sun.	20	St. Andrew Arvon, 1741.	5 55	5 34	—	—	—	—	—	—	—	—
Mon.	21	Battle of Navarino, 1827.	5 55	5 34	—	—	—	—	—	—	—	—
Tues.	22	Battle of Trafalgar, 1806.	5 55	5 32	—	—	—	—	—	—	—	—
Wed.	23	Battle of Huxley, 1764.	5 55	5 32	—	—	—	—	—	—	—	—
Thurs.	24	Battle with Mohawks at Onondaga, 1794.	5 57	5 32	—	—	—	—	—	—	—	—
Frid.	25	Crispian and Crispian.	5 58	5 31	—	—	—	—	—	—	—	—
Sat.	26	Dr. Hockbridge died, 1781.	5 58	5 30	—	—	—	—	—	—	—	—
Sun.	27	St. Andrew Arvon, 1741.	5 58	5 29	—	—	—	—	—	—	—	—
Mon.	28	Captain Cook born, 1730.	5 58	5 29	—	—	—	—	—	—	—	—
Tues.	29	St. Simon and St. Jude.	5 58	5 29	—	—	—	—	—	—	—	—
Wed.	30	Battle of White Plains, 1778.	5 58	5 28	—	—	—	—	—	—	—	—
Thurs.	31	King Alfred died, 900.	5 58	5 28	—	—	—	—	—	—	—	—

Octaves was called by our Roman Forefathers. Wyne month, or Wine month, and sometimes October (Cythra, from the approach of Winter. It was the eighth month of the Alban Calendar, in which it had thirty-one days. The name is derived from the Latin, octo, eight, and indico, a show-er of rain. Romans called it to thirty-one days; Rome to twenty-nine Julian and Augustan month added one, and this number has been since allowed.

NOVEMBER—XXX DAYS.

MONDAY BEAR TIME.

MOON'S
PHASES.

New Moon
First Quarter
Full Moon
Last Quarter

D. M. M.
4 7 31 A. M.
12 4 07 A. M.
19 9 20 P. M.
26 5 24 P. M.

Days of the week.	Days of the month.	MEMORABLE EVENTS.	SUN		MOON				RISING & SETTING	
			RISE	SET	RISE	SET	RISE	SET	RISE	SET
Frid.	1	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Sat.	2	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Sun.	3	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Mon.	4	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Tues.	5	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Wed.	6	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Thurs.	7	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Frid.	8	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Sat.	9	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Sun.	10	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Mon.	11	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Tues.	12	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Wed.	13	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Thurs.	14	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Frid.	15	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Sat.	16	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Sun.	17	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Mon.	18	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Tues.	19	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Wed.	20	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Thurs.	21	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Frid.	22	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Sat.	23	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Sun.	24	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Mon.	25	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Tues.	26	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Wed.	27	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Thurs.	28	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Frid.	29	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30
Sat.	30	St. Andrew. Battle of Largs, 1263.	4 30	5 30	4 30	5 30	4 30	5 30	4 30	5 30

NOVEMBER.—The only Roman inhabitants of England called this Month *November* or *Solivinus* month, because, in those primitive days, winter had not so advanced in England that it was cold and not the greater part of those who went to this month; they called it also *Wint* month or *Wint* month. Its name is derived from the Latin *Novem*, nine, and *beris*, a shower. It is mentioned in the *Alman* Calendar.

DECEMBER.—XXXI DAYS.

DOWRY MEAN TIME.

D. M. M.

MOON'S PHASES. { ● New Moon.
○ First Quarter
○ Full Moon ..
(Last Quarter

3 10 77 P. M.
13 1 36 4 A. M.
19 9 54-6 A. M.
26 2 14-5 A. M.

Days of the week.	Days of the month.	REMARKABLE EVENTS	SUN		MOON				MOON WATER	
			Rises.	Sets.	Rises.	Sets.	Rises.	Sets.		
A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	
			h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
Mon.	1	ADVENT SUNDAY	6 18	3 21	2 52	—	—	—	—	—
Mon.	2	Storming of Dover at Frouin by Sir R. Sale, 1856	6 18	3 21	4 44	—	4 26	9 20	10 44	—
Tues.	3	Cap. of Isle of France, 1819	6 19	3 21	5 43	—	5 20	10 23	10 45	—
Wed.	4	Battle of Sandalore, 1841	6 20	3 21	6 37	—	6 04	11 02	11 23	—
Thurs.	5	Arta, near Irawady 1856	6 20	3 21	7 36	—	6 54	11 40	11 50	—
Frid.	6	St. Nicholas.—Battle of Hangoon, 1791	6 21	3 21	8 35	—	7 44	—	9 18	—
Sat.	7	Algeron Sidney beleagued, 1853.—Battle of Hangoon, 1841	6 22	3 21	9 34	—	8 33	9 24	9 50	—
Sun.	8	2d ADVENT SUNDAY	6 22	3 22	9 34	—	8 33	1 10	1 20	—
Mon.	9	Passage of the Nile 1813	6 23	3 22	10 33	—	10 12	1 45	2 05	—
Tues.	10	Battle of Barroilhet, 1813	6 24	3 22	11 32	—	11 01	2 26	2 47	—
Wed.	11	John Gay died, 1732	6 24	3 22	11 31	—	11 50	3 14	3 28	—
Thurs.	12	Old St. Andrew's Day.—Fort Geo captured, 1812	6 26	3 23	—	9 20	—	4 00	4 20	—
Frid.	13	St. Lucia.—Capture of R. John by Sir R. Sale, 1854	6 26	3 23	1 00	8 40	—	5 00	5 43	—
Sat.	14	Washington, died, 1799	6 26	3 24	1 00	9 30	—	6 14	6 42	—
Sun.	15	3d ADVENT SUNDAY	6 26	3 24	2 00	9 30	—	7 14	7 40	—
Mon.	16	Battle of Nagpore, 1817	6 27	3 25	3 01	9 30	—	8 14	8 42	—
Tues.	17	—	6 27	3 25	4 03	9 30	—	9 00	9 27	—
Wed.	18	Erasmus born, 1477	6 28	3 26	5 06	9 30	—	10 01	10 13	—
Thurs.	19	Ember Week	6 28	3 26	6 08	9 30	—	10 24	11 00	—
Frid.	20	Gray born, 1718	6 28	3 27	7 11	9 30	—	11 21	11 40	—
Sat.	21	St. Thomas.—Shortest Day	6 28	3 27	7 54	9 30	—	—	—	—
Sun.	22	4th ADVENT SUNDAY	6 28	3 28	8 57	9 30	—	9 20	9 28	—
Mon.	23	Defeat of Colonel Clump, 1774 at Savannah	6 29	3 28	10 00	9 30	—	1 16	1 40	—
Tues.	24	Vasco de Gama died, 1498	6 31	3 29	11 00	10 00	—	2 00	2 23	—
Wed.	25	CHRISTMAS DAY	6 31	3 29	11 50	11 00	—	3 00	3 23	—
Thurs.	26	St. Stephen	6 32	3 30	—	—	9 30	3 55	4 21	—
Frid.	27	St. John the Evangelist	6 32	3 30	—	—	10 30	4 50	5 24	—
Sat.	28	Intercession	6 33	3 31	1 42	—	—	5 40	6 06	—
Sun.	29	Wycliffe died, 1384	6 33	3 31	2 41	—	—	6 30	7 20	—
Mon.	30	Capture of Ghent by Marlborough, 1706	6 34	3 31	3 36	—	—	7 15	8 05	—
Tues.	31	The year 1856 expires.—Defeat of General Chabert at Gherbec, 1774.—1st Charter to E. I. Company 1600	6 34	3 32	4 30	—	—	8 10	9 05	—

REMARKS.—The month of December so named by the Romans from being the tenth or eleventh month into which they divided the year was denominated by the Saxons winter month; but for our Christianity, they pleasantly gave the name of holy month, or *Stilgast* month.

THE INDIAN CALENDAR

FOR THE YEAR 1864.

SHewing THE CORRELATIVE DATES ACCORDING
TO THE VARIOUS MODES OF RECKONING TIME
AMONG THE ENGLISH, HINDOOS, MALABAR
SIAMS, PARSERS, AND MAHOMMEDANS

FOR THE YEAR OF CHRIST

VEERAMAJIT SUMYUT.

SHALIVAHAN SHUK, SOMYUT AND RADHARAN

MALABAR.

YEDDEEED OR NOWROO,

HIJREE,

FULEEK,

1864

1864 Y.

1771 P.

1865-66

1718-59

1866-67

1866-68

AND

BOOR SUN KHUMSEEN MIATTY WU-ULF AND AHIDRA

KHUMSEEN MIATTY WU-ULF

1864-65

INTRODUCTION

THE only explanation which is conceived necessary to render the substance of the following Calendar fully understood, is that the Christian months indicated at the top of each page, divide the Native months as they appear represented in the space below allotted to their names. January, for example, partakes of the Hindoo months Marroo, Magh and Fairoos; Guseerati, Dewee and Concan; Fweeh and Magh; and Malabar Dhawoh and Mageras; the Parsi months Shamsheeyee, Toor and Amoordeh; Kadees Amoordeh and Sharvee; and the date of NOWROO 127 to 127; and the Mahomedan months Suffer and Rabee-ul-awal.

From the scheme it is to be collected, that the lot of January corresponds with the 3rd of Magh Vad, Marroo the 3rd of Fowah Vad, Guseerati, Dewee and Concan; 19th of Dhawoh, Malabar; the 7th of Toor Shamsheeyee; the 7th of Amoordeh Kadees; the 17th day of Nowroo, or Kadees; and the 16th of Suffer Mahomedan; and so throughout the year.

We have also endeavored to discriminate the Fasts and Festivals of each nation by different sorts of type. The Hindoos for example, we have distinguished by Roman small letters, as Magh; whereas the name of the Malabar month by Roman capitals, as MAGARAH the Parsi by small capitals, as AMOORDEH; and the Mahomedan, by Italic small letters, as Mageras.

HINDOOS.

It may have been observed, that the Hindoo lunar months invariably consist of 30 Tithes, or lunar days; and the whole month is divided into two equal parts, of 15 Tithes each: the one called Bramha Purnah, or Shood—the bright half or increase of the moon; the other the Krishna Purnah, or Vad, the dark half or decrease of the Moon.—The lunar month begins on the western side of India, and ends on the Varadadee river with the first day of the Bramha Purnah, (Shood Purnah) or bright half of the Moon.—At Benares, Oajee and the countries north of the Varadadee, the lunar month begins with the first day of the Krishna Purnah, (Vad Purnah) or dark half of the

beginning.—The first is designated the Shukhrabadeh month of reckoning; and the latter the Kishmabadeh. The former year begins with the first day of the Shukhrabadeh, or bright half of the Moon in Chytr, both north and south of the Equator, in every country in India; but in the dark half of the Moon commences the other or Shukhrabadeh at Benares, the half lunar month of Chytr is taken from the first lunar month of the year preceding, and considered to belong to it.

It has been already stated that the lunar month invariably consists of 30 Tithies or lunar days, but it has been customary with all ancient nations, in order to regulate their laws and festivals, to keep certain lunar days, and to reduce others, so as to make up the deficiency; the first of these are termed by the Hindoos, Ekadase Tithies (particular days,) and the days repeated twice are called Vitthi Tithies (additional days.) The rule of these is exceedingly simple.—Those lunar days on which the sun does not rise, (Souryadyaya rubhan) are struck out; those in which it rises twice are Vitthi, or additional; and it is obvious that such circumstances will occur about six times in the course of the lunar year.

PARSIS.

There are at present two branches of the Parsies, who differ one month in the year from each other; those that forward one month in their year are styled Kadmees, and the rest Shamsheyes. The present scheme embraces the Parsies Riss of Yezdend, commonly styled Kadmees or Durayee Nowres, or Soos-eekand, the same being made use of in all nautical calculations among the Asiatic Mariners, the new year of which always commences on the 1st day of Farwarden. The Kadmees reckon the new year and the Durayee Nowres to fall on the 30th of August, one month earlier than the commencement of the Shamsheyes's new year.—It also embraces the Parsies Riss of Yezdend, commonly called Shamsheyes, the new year of which generally begins on the 1st day of Farwarden. The Shamsheyes compute the new year to commence from the 5th of September a month later than the commencement of the Kadmees' new year.

MAHOMMEDANS.

The first day of Muharrum, or the commencement of the year, is ordinarily reckoned from the first appearance of the Moon, after the conjunction observed from an eminence of any sort, or seen in cloudy weather from the time at which, but for these clouds, it would be visible; and this can scarcely happen earlier than 24, or later than 48, hours after the conjunction.—After the summer half several months is reckoned, and the lapse of twelve such months constitutes the Mahommedan year.

NATIVE FESTIVALS

HINDOO

MUSKAT PURNIMA.—On this day the sun enters the sign of Mesoor, or Capricorn.—Vide 11th January. The Hindu Festivals are so numerous, and the observance of them are so important, that they often bewilder a man's mind when he sits down to describe them. And it is equally difficult to point out which of the festivals is the greatest. The writers of the Hindu legends have set such enormous marks on the observance of each of them, as to surpass all human comprehension; and they have even unhesitatingly said that those observances themselves will obtain heaven. Great rejoicings are held among the Hindus, but particularly among the Brakmins, on account of the feast of Mesoor Sankranti, when the sun reaches the most southern sign of the Zodiac Mesoor or Capricorn.—From this day till the time of his leaving the most southern and returning towards the southern sign of the Zodiac he is called Chaturmas; and his passage to the most southern sign is called Purnima.—The vernal and autumnal equinoxes divide the Chaturmas and Purnima into two equal parts. The days of Chaturmas are esteemed lucky, and those of the Purnima unlucky. During the days of Purnima, when it is said that the gates of heaven are shut, and in the Chaturmas they are open. For men to die in the Chaturmas is considered more blessed, because they get immediate entrance into heaven; but if the righteous die in the Purnima, they shall have to wait outside of the gates till the Chaturmas sets in. In the days of Chaturmas, Moons, the ceremony of breasting the youths with the sacred cord, and marriages, are celebrated. The ceremonies that are celebrated at the day of Mesoor Sankranti, just at the time the sun enters into the sign, are three. The Hindus go to the sea, accompanied by a Brahmin priest, to bathe; there they rub their bodies with oil, and wash themselves in the water prescribed in the Smritis. The Brakmins then repeat certain incantations spoken to the ocean, and close the ceremony by receiving due alms, and a good deal of money for himself. On their

* What are said to be the favorite grains of the sea.

Others have they lay the Brahmins, protect them with a rug of bull-groats filled with oil, and then, among everything to the ability of the Festival. Some even provide the Brahmins with sugar cane, new clothes, umbrellas, etc., and the whole family receives sanctification from the gods, which is done by the Brahmins repeating certain words, and throwing on their heads a few grains of red colored rice. After this performance of this ceremony, they go to take their meals, which consist of sweetmeats and such. They break their friends and parents and friends, and friends, they wear new clothes, gold and other ornaments, and dressed in their friends and relations, distributing stiles mixed with sugar. At the time of taking the stiles into the garden's hands, they repeat these words, "receive these stiles mixed with sugar, and be friendly with me throughout the whole year." All the prizes and presents that are offered this day are to the sun, and to no other god. The second day of Natta is named Peta, which is generally celebrated by women by making small presents among those of their own sex.

WIDYUT PUNJARAN seems to have been instituted in honor of the Spring, which season is personified under the name of Wamanta, who is skilled as attending on Kama, or the God of Love.—Vide 10th January

RETRACTURER is dedicated to the worship of the sun. This day is the beginning of the New Year, a period embracing the reign of a Nava, of which it governs in succession, during the different ages of the world. The present age is under the dominion of the Tithi Munda—and at the commencement of this period, a new sun is supposed to have descended his chariot.—Vide 13th January

REKAVATHAN.—A fast day in honor of Shiva, during which the Linga, or Baccote phallus, is worshipped.—Vide 18th February. Vaidi chaitanya-dasa or the Monk of every sect, is kept sacred by the veneration of Shiva, but Monk with chaitanya-dasa has obtained his peculiar epithet, Sri Shiva Kotra, or the guardian of Shiva. The King's legends account in the following manner for his notoriety among the rest of Shiva Kotra. In those times, an order of wicked and licentious habits went into a forest this day to shoot deer. He spent the whole day in the pursuit of his game, and, on a sudden, night came on, and he was left to the mercy of the wild beasts. When he found himself in such a terrible condition, he had recourse to a *Shiva or Shiva tree* to secure himself from attack. Having got up on the tree, by way of relaxation, he got a weary view he broke off all the branches that hung around and above his head, and flung them down. Fortunately the twigs which he threw fell on the Linga of Shiva, which was near the foot of the tree. Shiva was so much pleased and satisfied by the accidental worship of his votary that he forthwith sent a Vama, or heavenly chariot, and took the hunter into Kailas, his own abode, with exclamations of joy. To commemorate this great event of the entrance of the order into Kailas, the Hindu observes a fast this day, and worships Shiva in hopes of obtaining like merit. Observance of Shiva Kotra.—This day the Brahmins of Shiva fast, and, in the night, reply to the temples of Shiva, accompanied by Brahmin Priests, who perform Puja by repeating certain mantras; first he pours some water over the Linga, and washes it, and afterwards he decorates it with holy flowers. When this is done, the Priest takes his sacred lamp, wherein Shiva's thousand different names are written, and reads the names, and the Yajaman, the worshipper, sings a leaf of Hala over the head of the Linga each time. This kind of Puja is performed four different times during the night, and thus wake is kept up for the whole night. This is styled the Puja of the four Prabhara, or watches. It commences at about eight p.m. and ends at five a.m. This night the Puja of Shiva are decorated by devotees. Some persons engage twelve Brahmins and others four or six, to perform the Puja, according to the abilities of the Yajaman. The Brahmins must be liberally paid for their labors.

RAJES (SARVAT) - MONGRA or PRALAYUT.—This festival, called also Dehantara, or the swinging festival, is approved by Sir W. Jones to trace to the vernal equinox, and to be similar to the Persian Norouz. It commences 15 days before the full moon, on which the ceremonies are terminated, and is held in honor of Arjuna. In the freedom with which the lower classes now behave towards their superiors, this festival resembles the Roman Saturnalia, among the wedding people on business errands. It corresponds with our list of April, and is performed upon the image of the God, and shows and equaled by the worshippers, each other while females are adorned by carmine and joints of so very choice description. The wheaten cake which is placed on the pole highest at the close of the festival is called panna, and the right of first offering it to a village is considered as an honorary privilege. Whether the origin of this festival was the manner in which it is observed can be determined. For in this manner of observing it confined to the lower classes of the native community—the highest apparently joining in it with the same zeal as the lowest. This festival is annually continued from the new to the full moon, but only a few of the best days are practically and openly devoted to it. For two or three days no respectable women appear in the streets, no children and children in the language is almost every one's speech, and applied to any woman they may happen to see. It is often called Shikha, from the name of the goddess, in which it occurs.—Vide 23rd Feb

THE HINDU NEW YEAR (Shivra, called Gaudy Puja).—On the morning of this day a Hindu first rubs oil upon his body and then bathes himself with warm water. A new wearing a flag, and ornamented with a house or copper vessel, is erected in front of the house. Two gold pots must be erected by each family. This represents the house of Indra, the king

* A Shiva tree of Shiva, and which is held sacred among the Hindus

of the gods, which on this day is also spent in honor of them by the gods. What is done here in India is therefore in imitation of what takes place in the houses of India. — Vide 14th June. The leaves of the bitter plant tree are then to be eaten, which confer health to the body because this tree is the offspring of the Ambrosia of the gods. The alms for the New Year is then to be worshipped, and its predictions in regard to the year just commencing are to be heard from the mouth of the Jothoban. They tell whether there is to be abundance or a scarcity of rain, whether there will be unusual heat or cold, whether there be earthquakes, &c., are to abound, whether unusual sickness is to prevail, &c. As indicated on this day also learn what he is to expect during the year whether health or poverty, prosperity or adversity, is to be his portion, &c. All this important information is not of course to be obtained without some compensation. And not only are persons to be given to the Jothoban, but the poor people are taught on this day to extend their liberality also to the Goddess and Brahmins. The day is also to be celebrated by feasting. This is an auspicious day for commencing a new building, or engaging in any new undertaking.

RAM NAWRATRI.—On this day Ramachandra, the 7th incarnation of Vishnu, was born at Ayodhya, or Oude, about B. C. 1800. — Vide 23rd March. Rama is supposed to be the same as the Greek Theseus, or Theseus, and the object of the incarnation was to effect the destruction of Ravana, who was the hated tyrant of Lanka. Ravana, which was at last done with the assistance of Hanuman, the Chief of the Monkey tribe. The birth of Rama is, strange to say, celebrated eight days previous to its occurrence, that is from the first of Ayre month to the sixth. From the first day the temples of Rama are whitewashed, and illuminated by the evening, and the image of Rama is adorned with costly ornaments. In the evening the Ramayana, or the sacred legendary history of Rama, is read in the temples, and in the night Arjuna is preached by the Bhairava, who describes the morality and heroic actions of Rama. Naradas are also not omitted during the nights. In some temples Brahmins are fed with a rich and substantial dinner for eight successive days. These days are denominated Rama Navratra, or the nights of Rama. During these days, many Hindus, both males and females, go to the temples of Rama to hear the Kirtan and Poeson. The best or principal day is Ramnavami, when, it is said, Rama became incarnate in him. In honor of this incarnation, the Hindus fast the whole day. They get up in the morning, wash themselves, and put on rich clothes and ornaments, and repair to the temples of Rama at about 9 o'clock. Every temple of Rama is well furnished this day and images are decorated with precious ornaments and rich brocade. A Bhairava is engaged to describe the birth and circumstances that attended this incarnation. He continues his preaching till twelve o'clock, when he brings a small image of Rama newly consecrated, and well clad, and shows it to his audience, and tells them that it is Rama, who became incarnate and puts it into a small cradle prepared for the purpose. The assembly then throw themselves prostrate before the image and worship it. Great is the rejoicing and acclamation of the assembly on this occasion. They sing psalms, a red powder on each other, and with great mirth about one o'clock they return home, and again go to the temple in the evening. The feast of Ramnavami is more particularly observed by the votaries of Vishnu.

VISHU SAVITHRI (SAVITHRI VENTUR).—A fast observed by women at the end of the Indian year, to preserve them from widowhood. — Vide 24th June.

ANANTARY KRISHNAJIT is the 11th of the light half of the month Ashad, and is dedicated to Vishnu. On this day which refers to the summer solstice commences the night of the gods, during which the deity repasts for four months on the serpent Sesha. — Vide 18th July.

MAA PUDIMAKH is united to the Deshagode in the form of Serpents. Ceremonies are performed on this day to remove poisons against the bites of snakes. Vide 18th Aug. The serpent Kubja, slain by Krishna, is worshipped at the festival as was Python at Delphi.

SHRAVAT NARAYANA.—(On NARAYANA PRAKASHA).—On this day the rainy season is considered to be at its end, and a Cornucopia is offered up to the god: grain is sown to those who sow seeds to trust themselves to its mercy. — Vide 18th August.

JENNA AND GARDI DESTIKER.—(JENNA AASTHIA).—Instituted in commemoration of the birth of Krishna, which took place at midnight in the City of Mathura. Krishna, who in many respects agrees with the Greek Apollo, was the eighth incarnation of Vishnu, in which, according to a large sect of Hindus, was manifested a greater portion of deity than in any of the preceding ones. His Uncle Kousa, who it was predicted would be slain by one of his own family, endeavored to ensure the destruction of the infant God by placing guards over his cradle; but the child was preserved from this and other attempts of his relatives, who subsequently gave directions for the slaughtering of all newly born infants. — Vide 24th, 25th & 26th Aug. This festival is celebrated one of the greatest among the Hindus, and is everywhere observed by almost all the Hindu community; there are two weeks among the followers of Krishna, and they celebrate the four following days. Those belonging to the one keep the birthday of Krishna on the 5th day of the bright moon, and those belonging to the other the day following, being the day on which he was related to Gokul, in the house of Yashoda, through fear of his maternal uncle who sought his destruction, and some even keep both days. The former fast on the day of Janna Ashad, and the latter on the day of Gadi Ashad. They fast the whole day, and at night they light and worship an image of the infant Krishna, attending it with milk, a favorite plant of Vishnu's, and with other flowers in the manner enjoined by the Shrotra, and at about 10 or 11 p. m. they eat their Pishka food, which consists of fruits and some kinds of grain, being prohibited from eating rice and other grains that day. A Brahmin is called in to perform the Pishka, and afterwards he himself is worshipped, and sent away loaded with Zaidahar and other

Many of these women who bear their children in India. They that this day and specially on the day of *Prithwī* by adorning it with various kinds of fruits and flowers, through the mediation of a Brahmin priest.

GRACE CHANTS.—OR CHITRAKARTI.—On this day was born *Gangapotee*, or *Gangotri*, which celebrates the civil of violence, and invited the *Jinn* at the commencement of all undertakings. The mother of his birth is differently said: one story relates that on the 6th *Kartika* was borned by *Shiva* without conscious intention, in the manner *Gangapotee* was derived by his mother from *Parvatee* from the *trigunika* and all brought off from her own body while bathing. The loss of his human head, and the substitution of that of a female elephant with one tusk, is also variously explained. By some, his head is said to have been cut off by *Shiva*, when he endeavor'd to prevent the God from entering the chamber of *Parvatee* when performing her ablutions in the *Shakti*.

According to other accounts, it was reduced to ashes by a glimpse from the eye of *Shama* or *Shakti*, when all the Gods went to look at the newly born child, and its place supplied by that of the animal first found, which happened to be an elephant. They observe of the daily rites performed, and after having been worshipped for 9 or 10 days, are thrown into the water. The *Chitragarh*, or *Chitragarh* (properly *Dan*), who resides at the village of that name near *Patna*, is supposed to be an incarnation of this God, who granted to a holy *Sanjay*, who had seen his image, that the divinity should be continued in his family for seven generations, and through the second one has succeeded that *Raja*, the deity is perpetuated by the *Shakti*, for the first time.

—**Vide 10th September.** It is repeatedly said among the *Hindus* that the *Shakti* appears in five forms the worship of *Mittia*, earth, in the following forms, three times a year. The first of these is *Nagapotee*, on which day a snake of clay is made and worshipped; the second is *Govind*, the *Atman*, when a clay image of the infant *Krishna* is made and worshipped; and the third is *Shakti* or *Chitragarh*, on which day a clay image of *Gurush* is worshipped. This being the last day of the worship of *Mittia*, it is observed with greater pomp and more ceremonies, music, and music than the two others. The image worshipped on this occasion has four hands and an elephant's head. The image, being *Gangapotee* a female deity is also placed under a large lamp, richly adorned and bridled. Besides this, the worship of *Gurush* may be traced to his birth. But different accounts are given in different parts of that state, and the consequent representation of his worship, which it is difficult to detail. The image of *Gangapotee* is either made in the house or is made from an artist. It is with with the finest gold, and painted with superior and variegated colors. Much labor and immensity is bestowed on it by the devotees to render it elegant and attractive according to the taste and pecuniary means of the worshipper.

The 4th of the month of *Chaitra* is the appointed period for the celebration of this fest. On the previous day the worshipper leaves and whitens his house, and furnishes it with all sorts of costly furniture that can be procured. To profusion of light is the first thing that would attract one's eye. On the following morning, i. e. on the day of *Gurush* Chaitra, the image is brought home (if it be bought) with great splendor accompanied by native music, and with all the honors of a god. A place is made for the god to be seated to prepare a *Shakti* of a covered shrine or *gopur*, which is adorned with all kinds of fruits and flowers, incense, and a variety of great incense in incense burners, which contains the incense of the offering priest, who sits near the master of the house and begins conversing the deity, by reciting incantations or *Mantras* from his book and throwing over his head colored rice, thus, after performing many of these native ceremonies, he brings from heaven the goddess into the house.

Before this festival, the devotees place before him *Wagwag* food which consists of sweetmeats, and involve the god to partake of the offering. Afterwards he falls before him and gives him to be gratified in his and his family. To perform the whole according to the rules of *Shakti*, requires at least three or four hours time. By the generosity of the people, *Gangapotee* is kept one day and a half, but he some five or ten days, according to the wealth and wish of the worshipper. A discourse is delivered in commemoration of his godly exploits, by a *Shakti* in his presence to which friends and relatives are invited to attend. A large party of Brahmins are entertained at a sumptuous dinner by means of *Shakti* and they are then dismissed with the *Shakti*. On the last day, *Prithwī*, for his departure are made. Evening is the appointed time for parting, when the image of the house performs *Chaitra* through the priest, who takes away the drinking with which the image was incited, by repeating certain mantras or *Mantras* of *Shakti*, fruits, and sweetmeats, and then to the idol, and when that is finished, which is carried before him, accompanied with music and hymns, and he is involved in these the same and his family, and returns to the house (that might befall them throughout the year. Afterwards, the *Shakti* are provided with *Shakti*, and the image is seated in a palanquin, or in an ark expressly made for the purpose, adorned with fresh flowers, and carried to the sea or bank in a procession, which consists of the master of the house, his children and relatives, who are vied with on the occasion. When they reach the place, they take out the image and deposit it in the water with every devout feeling of regret for he should not have been so long in the world. On the day of *Gurush* Chaitra, the *Shakti* are provided by the offering from *Shakti* in the water and *Shakti* are provided and *Shakti* are offered to look at the *Shakti* on the day of *Shakti* any suitable throughout the year. If the vulgar people happen to see the image, they try to prevent their children from doing so, and conduct themselves with the idea that the children's interest will be all comprehended in that image, and required by it.

SHAKTI PRITHWEE.—Observed in honor of the seven *Shakti* or ages, who are supposed to be the seven bright stars in the Great Bear.—**Vide 10th Sept.**

SHAKTI.—One of the names of the Goddess *Parvatee*.—**Vide 10th Sept.**

SHAKTI.—One of the names of the Goddess *Parvatee*.—**Vide 10th Sept.**

SHAKTI.—One of the names of the Goddess *Parvatee*.—**Vide 10th Sept.**

SHAKTI.—One of the names of the Goddess *Parvatee*.—**Vide 10th Sept.**

SHAKTI.—One of the names of the Goddess *Parvatee*.—**Vide 10th Sept.**

SHAKTI.—One of the names of the Goddess *Parvatee*.—**Vide 10th Sept.**

SHAKTI.—One of the names of the Goddess *Parvatee*.—**Vide 10th Sept.**

WAKTU DWARAWATI.—Instituted in commemoration of the 14th incarnation of Vishnu, in the shape of a Dwarf, to prevent *Asuras* from obtaining dominion over the three worlds through the efforts of his religious sustentation. Balise promised the Dwarf at his own request to give him as much land as he could compass at three steps. On the realization of this promise, the first two strides of the incarnate deity embraced the Sun and the Moon, there being now no place for him to put down his foot for the third time. Balise ungraciously told him to put it on his head, which the Dwarf having done, crushed him down to Patala, the dominion to which was conceded to the ambitious monarch.—Vide 11th Sept.

PURUS PUNNA.—The dark half of the month *Shravan*, and sacred to the Patria, or progenitors of mankind, to whose heaven the souls of the deceased ascend after the celebration of funeral rites, which is particularly proper during this season.—Vide 13th September.

Dussehra.—This festival, called *Durga Puja*, or *Durgotsava* it supposed to relate to the autumnal equinox. On this day in commemoration of the victory of *Durga* the wife of *Siva*, over the monster *Mahishasura* her images, after having been worshipped for nine days, are thrown into the water.—Vide 14th October. On this day also it is a married couple *Dussehra* on which according to the Mahatmas seem to have selected it as a proper period for commencing their pleasurable excursions. This day is observed thus.—Early in the morning the Hindoos, having washed themselves, perform the puja of their household gods in conjunction with that of all their ancestral parents, or religious books, *Mantras* and *Mantras*, or those who consider themselves of the military race, worship the implements of war and ask protection of them throughout the year under a conception that to the propitiativeness of the sword they owe every prosperity. Thereafter it is usual they take dinner in the company of their relatives, who may have been invited on the occasion. In the afternoon, they go to the temples in procession with friends, relatives, and *Mahatmas*, richly attired. *Mahatmas* or *Mahatmas* are the principal scenes. Each of these places are attended by domestic deities of Hindoos, bearing each in his hand flowers and a branch of a certain tree (*Apte*) decorated with *malas*, which is held highly sacred and indispensable in commemorating this day. On entering the temple, they offer the *malas* and flowers to the image accompanied with prayer; they also give *malas* *Dussehra* to the *Mahatmas*, and return home, visit their friends and relatives, present them with a leaf or two of this imaginary gold, and conclude with a hearty embrace, and receive similar treatment in return at the same time. The *malas* form the chief article of the *Dussehra* holiday. The vicinity or front of the above temples is surrounded by the vendors of this plant, who range themselves with baskets full of branches in bundles. At night an illumination is made. This day is considered by the Hindoos as most auspicious for marrying their children, who are beginners, to school. The preceding days of the *Dussehra* are called somewhat a compressed word for nine nights. During these periods nine days, the devotees of *Durga* keep themselves busy a *Ugri* or *Krakshi* to read hymns before her in which her exploits are extolled, and her rewards to her votaries are described. On the ninth day at every temple of *Durga*, or *Dussehra*, a married couple is seated with rice and *malas* and adorned by the religious *malas*. It is customary among the *Dussehra* women to keep up a dance during these nine nights, called *Ga* but which is accompanied with religious songs. The celebration of the *Dussehra* owes its origin to the *Pandava*, the five sons of *Pandua* having selected this day after completing their exile of twelve years, as an auspicious one for making preparations for the tremendous war with their paternal cousins, the *Kurus*, of which the *Pandava* give an account, on applying the *Ugri* to the *Ugri*. The Hindoos decorate the houses with flowers this day putting garlands of flowers around their necks. It is said that *Parth*, the most heroic of the five *Pandava*, who had a peculiar fondness for horses, and a pre-eminent skill in the art of chariot fighting, and from being great auxiliaries in the battle of *Kurukshetra*, washed his favorite white horse with great warlike spirit, put garlands of flowers around their necks, and tapped them, in token of fondness and approbation, with his own hand. Owing to this legend, it seems, the decorating the horses with flowers this day is observed.

DWALAKA.—(from *Dwapa*, sunset, signifying a row of lamps) is celebrated in honor of the goddess *Kali* or *Blauvanes*, who was formerly supplanted by human sacrifices, and of Vishnu's victory over the demon *Taraka*.—Vide 14th Nov. The festival however seems to have more peculiarly consecrated to Lakshmi, or the goddess of prosperity. The first day (*Lakshmi* *puja*) is termed *Lakshmi-pudgala* and *Devotars* now count their sows and perform Puja to their wealth. On the *Dussehra* or new moon, there being a fresh season, Puja is again performed before the *idol* and as a *book*. The festival lasts altogether five days. The *Pandava* covers the feet of Lakshmi, or images of *idol*. It is celebrated for the period of five days, during which houses are cleaned, white washed, and illuminated, a quadrangular floor is made in front of the house, and painted with different colored powders. It is called *Rangoli*. Gambling is the chief recreation of the fest. The *Dussehra* commences from the first day of *Shravan*,—this day is denominated *Shravan-pudgala*. This day they collect all the treasures in their houses and wealth in, giving the name of *Lakshmi* the goddess of wealth; a light is made and dedicated to *Yama*, the god of the infernal regions, and every preparation is made for the succeeding morning. Fireworks, crackers, *spontars*, &c., are displayed, and gunning shops are opened, which continues till the end of the holidays. The 12th is *Narasimha-pudgala*. This day Vishnu killed *Narasimha*, an invincible giant, after a desperate battle, and entered his city early in the morning with the *puja* of victory, when the people illuminated the city, and received him with great joy and acclamations; and the women of the city having adorned their persons, went before him with lighted lamps and congratulated him. The Hindoos keep this day as a commemorative of this great conquest. This day they get up early in the morning, sit on the floor with lights, rub their bodies with perfumed oil, and bathe themselves with hot water.

No member of the family is left unbedded: new clothes and ornaments are put on, and children are decorated. When this is done, the mistress of the house performs a sort of ceremony called **KARTI** by placing wicks either in silver or brass dishes, which mean that God would remove all the difficulties and make the year happy.—When each male Brahmin makes his appearance of respect, sweetmeats are distributed, and friends are invited to dinner. The 26th, **Samvatsara**, last day of the month, is the day of **Samvatsara**, the goddess of learning and wealth. It is vulgarly known by the name of **Potagepota**, or the worship of the sheep. This day the year of Vikrama Samvat, or Vikrama's era, closes. All the merchants close their accounts this evening. New Journals, ledgers, and day-books, are bought and worshipped through a Brahmin priest, and votaries are made in the account books. Writers are sent to different shops with rapiers to credit in their names, on this auspicious evening. **Samvatsara** is devoted to render the subsequent year prosperous, and to be with them throughout the year. Then, the Brahmins are sufficiently paid for their labors, and servants receive a present of some money according to their rank. This day is celebrated by all classes of people.—Bachelors, Pottars, Mahomedans, &c. The 1st day of **Kartik** (Shukla is **Hasthi**) the day of King Bali. This day Bali was sent to **Pusha**, or the bow-division, by **Vishnu**, for his great merit. They also rise up very early in the morning, make the **Ugria**, clean the houses, wash their bodies, and fill a basket with all the rags and rubbish in the house, put a lighted lamp over it, and throw it outside of the house, repeating these words: "Let all the misery and trouble go, and the kingdom of Bali come." After the ablutions, the women make an image of **Bali Raja** and worship it; presents are given to the Brahmins and other mendicants, and playing with dice is continued with greater ardor and spirit than ever. The 2nd day of **Kartik** (Shukla is **Toma** **Devitiga**, which is commonly known by the name of **Shagbi**). This day **Toma**, the king of the infernal regions, went to his sister to dine and to perpetrate the robbery of **Tala**, the Hindu's must go to their sisters' houses and take their meal with them, and make them a present of some money or gold ornaments, and thus please the king who will save them from the punishment of their sins.

KARTIKA EKADASHI is the eleventh day (in some years the fourteenth) of the light half of the month **Kartika**, and is celebrated in honor of **Vishnu**. On this day the god is supposed to rise from his slumber of 7 or 8 months,—a fable which has reference to the sun at the winter solstice.—**Vide 18th November**.

KARTIKA PURNIMA is the full moon of the month **Kartika**. On the fifteenth of this month, as well as of **Magh**, **Ashad**, and **Vaishak**, each of which day is called "**Purnima**," gifts to Brahmins are considered indispensably necessary. **Shiva** also is said to have gained his victory on this season over the asunder.—**Vide 18th November**.—**Kartik** should **Purnima**.

Full moon in the month of **Kartik**, is called the **Tree Poorn** **Purn**, Master of the tree ridges. This demon is said to have become so powerful that he defeated almost all the gods, and drove them out of their habitations, where they formed a league and went to **Kyala**, the abode of **Shiva**, and requested to him their grievances, who, after leading an war to their pitiful supplications, comforted them by the assurance that the evil should be soon removed, and sent them back to their respective homes. He, accordingly made a cue of the north the wheels of which were the sun and the moon. **Shakra** was chosen his charioteer, the mountain **Hymala** formed his bow, and **Wanashy** the king serpent, his bowstring. **Vishnu** himself became his quill. Thus equipped, **Shiva** rode himself in it, and destroyed the mighty giant after a struggle. To perpetuate the memory of this great event, the women of the Hindu get up very early in the morning this day at about two o'clock, and wash themselves in cold water and repair to the temple of **Shiva** and worship his image. Afterwards they return home, and present a Brahmin with a lighted lamp, made either of silver, copper or brass, according to their ability along with some fruits and **shobhana**, a present in hand cash. This is called **Deepotsava**, or present of a lamp. In the evening an illumination is made in the temples of **Shiva** and a pillar of straws built in front of all of them for this special occasion. A grand fair is also celebrated this day in honor of **Walford**, near an image of **Shiva** at **Malabar Hill**. It is kept for three days, when booths are erected, and shops are adorned with all kinds of articles by the people of all denominations. The **Hindus**, both the rich and poor, **Brahmins** and **Shoodras**, go there and worship the image of **Shiva**, and buy investments and toys for their children. Some of the wealthy **Hindus** remain there with their families for three or four days in the **Purnima**, or full moon by them, but the poor return the same evening. During three days hundreds of rapiers are spent in hiring confectioners and purchasing sweetmeats and toys. Among the many other entertainments gambling is not overlooked.

MIRTH CEREMONIES.

Different ceremonies are prescribed by the Masters to be observed at the period of conception, and the different stages of pregnancy. **Jantrama** is to be performed at the birth of the infant, and consists in giving it a drop of honey out of a golden spoon before dividing the navel string. Other rites are to be observed on naming the child twelve days after birth—on bringing him outside the house when three months old—on feeding him with the hand at six months, and, if a male, on placing his head at the age of three years.

MARRIAGE CEREMONIES.

Among **Brahmins** the male may be married at any time after the "**Mangal**" or investiture with the sacred thread, which is done within the age of eight years, and among other castes at any age. The female should not be ten years old, and her age must be less than that

of her husband, and she should be married before the appearance of the signs of puberty. The Hindoos mention eight kinds of marriages, but one only is observed by the "higher" classes, named *Brachma*, when the charges are severely incurred by the fathers of the parties. The principal marriage ceremonies among Brahmins are the "Kanyasulkam," by writing by the father or Astrologer of the names of the parties, and the day and hour at which the wedding is to take place; the "Saptapadi," or walking round a fire three times, at each time seven rings and tying together the palms of the parties, and the home or home offering; after which the contract is indissoluble. The girl is given away by her father in his own house, in which it is usual for her to remain till the appearance of the signs of puberty after which she proceeds to the residence of her father-in-law where her husband also resides, or to that of the latter should he be elsewhere. Particular months and junctions of the planets are prescribed for the celebration of marriages in different castes, as also the same causes in different countries, have their particular ceremonies, which are too various to be described here. The "Phalshobha" is the performance of certain ceremonies on the occurrence of the first menstruous symptoms.

DEATH CEREMONIES

On the death of a man, the performance of his funeral obsequies, (*Kriya*) and of the monthly and annual purificatory ceremonies, devotes on his heir. The principal times for performing "Shraddha" are eleven days after death; secondly every month and thirdly on the anniversary of death. Brahmins are unconcerned for ten days after the death of a wife (i.e., the ordinary case for twelve)—the *marcashta* for fifteen, and *Shodusha* for thirty. Among the Hindoos generally, the body of the deceased is burnt, but that of an infant under two years of age is buried. The "Shraddha" consists in the offering of rice, flowers, water, &c. to the deceased and to his manes, in order to enable his soul to ascend to the heavens of the *Devas* or great propitiators of the human race.

MAHOMEDAN FESTIVALS

RAKHAU.—This Mahomedan fast commences each day throughout the month of this name, when the first streak of light borders the Eastern Horizon, and continues until the stars are clearly discerned in the heavens. During the whole period not the slightest particle of food, not one single drop of water nor any other liquid, passes the lips from the dawn till the appearance of the stars in the evening. Each day during the fast is passed in constant prayer by the great numbers, and in reading the Koran or the *Ura* of the Prophets.—Vide 11th July. The fast is first broken by a cooling draught called *Randa* is the name which is used by the Arabs. It is composed of the seeds of lettuce, cucumber and melon, with coriander all well pounded, and afterwards diluted with cold water rosewater sugar syrup of *jucegranata*, and lemon are also added: the whole preparation is made in the *Zamamah*, and then drunk by parties full by salivate *Boudhears*. Plain boiled rice with milk (sour curd) and sugar forms the first morning repast of the fast. dried dates are eaten with it in remembrance of the Prophet, finally whose greatest injury was supposed to be the dates of Arabia. The conclusion of the month *Ramazan* is celebrated as an *Id* or festival, and is hailed with great rejoicing and merriment, as a sort of reward for their severe abstinence. In every house the same delicacies are provided, every amusement that can be thought of is indulged in, the Nautch-women in the apartments of the gentlemen, and the dances in those of the ladies, are in great request. The *Zamamah* ring with festive songs and all is life, joy cheerfulness, and cordiality on this last day of the *Ramazan*, when the lady of the mansion sits in state to receive suitors from inferior, and grant proofs of her favour to others.

KUR.—The followers of Mahomet claim to be the descendants of Abraham through his son Ishmael, who they aver was chosen as the offering to the Almighty and not Isaac, thus differing from the belief of the Jews and Christians, and supporting their assertions by traditions which they deem conclusive evidence on the subject, in opposition to the authority of the Bible. The offering thus made to heaven is usually commemorated by the sacrifice of particular animals, such as Camels, Sheep, Goats, Kids, or Lambs, according to each person's means, and answers the double purpose of honouring the memory of Abraham and Ishmael, and also assisting to a meal in a time of great need. The followers of Mahomet believe that the entrance to Paradise is guarded by a bridge made of a scythe, or some such equally sharp instrument, affording a precarious and unstable footing. To enable them, therefore, to pass without danger, they believe that the number of animals they have sacrificed at the feast of *Kur* will be pressed to lend their aid to help them over in safety.

THE KORAN.—In commemoration of Abraham offering up Isaac, but in Mohammedan estimation Ishmael, and this is the day on which they annually perform the Haj at Mecca.—Vide 17th October.

Mahomet's—A celebrated mourning festival, held annually in remembrance of the first martyr of the Mohammedans, Hussein and Haneen, the eldest sons of Fatima and Ali, from whom the whole race of OM Kyads have generated. Hussein was poisoned by an assassin of the usurping Calipha, and Haneen, the last victim of the descendants of the Prophet's family to the King Yuseef's fury, suffered a cruel death, after the most severe trials, on the plain of Kerbela, on the tenth day of the Arabian month Moharrum, the anniversary of which catastrophe is commemorated with the most devoted zeal. Hussein and Haneen were, as above stated, the two sons of Ali, by his cousin Fatima, the daughter of Mohammed, and after the murder of their father by the conspirators of the Calipha, they with their families removed from Shera, the capital, to Medina. After residing there for several years, the people of Shera, being tired of King Yuseef's tyrannical rule, invited Hussein to return to the capital and take up his lawful right as Emperor (Lender of the Faithful). Before accepting this invitation, Hussein sent Haneen, his cousin, as a messenger, to report the true state of affairs to him; but on his arrival with his two sons at Shera, he was seized by order of King Yuseef, and cast from a precipice, and his two henchmen sons were barbarously murdered, for the sake of the reward offered for their heads. This forms the subject of the ten days bewailing during the Moharrum. The Mohammedans are divided into two distinct sects, called the Shias and the Sunnites. The former believe Ali and his descendants to be the lawful leaders after Mahomed, and the latter are persuaded that the Calipha, as Abu-bekker Omar, &c. are the only leaders to be acknowledged—Hence quarrels, animosities, and dislike are kindled up, to be awaked during the Moharrum. The Festival begins on the first day of the moon (Moharrum) Tashra, (a) here displaying grief, and applied to a representation of the Mahometans erected over the remains of Ameer Hussein at Kerbela) made of ivory, ebony, sandal-wood, cedar, and some wrought in silver filigree, and indeed of every variety of material from pure silver to bamboo and paper, according to the rank and wealth of the party are exhibited in every direction, and covered in procession through the streets. Mourning assemblies are held morning and evening, in the Enzaan Barah, during the Moharrum, and the Head Priest or Preacher recites a subject for each day's service from the various books composed on the subject, descriptive of the life and sufferings of Hussein and Haneen. The Mawzeeh, a poetical composition of great merit, and embracing all the subjects they meet in commemoration, is chanted with great effect. The names of their lawful leaders are recounted with blessings, and that of their usurpers the Caliphas with curses. Then comes the recitation of Dineh Dineh, the name of Hussein's horse killed at Kerbela, beautifully ornamented; and finally the Tashra are deposited with funeral rites in the public burial grounds, where the Moharrum ceases, until the return of another year. The taboot is a slight framework of bamboo, in the shape of a mausoleum covered and ornamented with coloured paper and tinsel, and is designed to represent the mausoleum built over the remains of the slaughtered Hussein. They vary considerably in size and appearance, according to the taste and ability of those who build them. In some of them are the representations of the tomb of Hussein and Haneen. Before these taboots, incense is burned, and various other rites are also performed. The taboots, it is said, are peculiar to India. They of course are not mentioned in the Koran, and they are not built either by the inhabitants of Persia or Arabia. Many Mohammedans regard them with strong disapprobation. In Bombay, the larger portion of the Mohammedans take in building the taboot. These were taken out, and accompanied with music carried in procession through the Shreey Bazaar some midnight of the ninth until 5 o'clock of the morning of the tenth day and from 5 to 8 o'clock on the afternoon of the same day on their way to the Beach on Bark Bay where the greater part of the taboots, after being stripped of whatever was possessed of value, are cast into the sea. The practice of building taboots seems to be having ground in Bombay a portion of those who formerly united in this having adapted the views of those opposed to these things. The Indian Mohammedans, who do not unite in building the taboots, are accustomed to go on this occasion to the tombs for five successive evenings, to listen to the account of the death of Hussein. Their demonstrations of grief, however, are not equal to those of the Shias and Persians, who, while denouncing the ritual, weep aloud, and make violently upon their breasts. These are accustomed to meet at the Masjid, a little to the east of the American Mission Chapel, near the Babocha well, in Shree Mahomed Ali Khan street. In Bombay, there is strictly speaking no representation of the battle which was fought previous to the death of Hussein. Some two or three horsemen bearing flags enter the large yard adjoining the Enzaan Barah, with loud walling, and are followed by two horses caparisoned to represent those which were for the use of the fallen Hussein. One person on horseback, with a long sword apparently run through the head, and severed with blood, joins in the walling. A female infant in deep mourning sitting at the door of a small mausoleum, which is carried on the shoulders of men, constantly weeps aloud, or cast straw upon her head in token of grief. These pots raised in a circle, accompanied or followed by a company on foot, who beat upon their breasts, crying, "hai Hussein, hai Hussein." Sometimes a person represented in a dying state—his body covered with wounds and blood, and sharp and daggers run into it, is carried about in the procession. The whole is indeed a strange exhibition, suited to excite in the mind of the uneducated spectator mingled feelings of pity, wonder and grief. We are not sufficiently informed to give an accurate account of all that occurs on this occasion. It would seem that this festival is now celebrated with less effect and fervor than formerly. It is apparently becoming more and more a farce. The grief is confined to the more part feigned. The doctrine of the peculiar seal of the Mohammedans must necessarily lead them to enter into these with less spirit.—Vide 6th November.

HOLIDAYS ALLOWED IN THE PUBLIC OFFICES AT BOMBAY IN THE YEAR 1889

EUROPEAN HOLIDAYS.—ELEVEN

CHRISTMAS DAY from the Evening of the 26th December to the morning of the 2nd January	6 Days.
MOSC WEEK Thursday Friday and Saturday the 20th, 21st and 22nd May	3 Days.

HINDOO HOLIDAYS.—EIGHTEEN

Vaisak Sankranti.	January 13th	Saturday	1 Day
Maasara	February 19th	Sunday	1 Day
Gadga	February 24th, 25th 26th, Sunday Monday Tuesday and 27th		4 Days.
Ram Navami	March 23rd	Friday	1 Day
Good Friday	April 22nd	Thursday	1 Day
Janmas Ekadashi	August 26th	Friday	1 Day
Ganesh Chaturthi	September 2nd	Monday	1 Day
Dussehra	October 13th	Tuesday	1 Day
Dussehra	November 2nd, 4th 14th, Sunday Monday Tuesday and 6th	Wednesday	4 Days

MAHOMMEDAN HOLIDAYS.—SIX.

Idharas Mawal Eid.	August 19th and 11th	Saturday and Sunday	2 Days.
Dussehra Eid	October 17th	Thursday	1 Day
Moharram	November 14th and 16th	Friday and Saturday	2 Days
Moham Fair	December 19th	Thursday	1 Day

PARSIE HOLIDAYS, KUDMER.—TWENTY

Janmasode Navroz	March 21st	Thursday	1 Day
Aban Fast.	April 6th	Thursday	1 Day
Adar Fast	May 2nd	Friday	1 Day
Farvardan Jams	May 12th	Monday	1 Day
Gathaw Ghazdar	August 23rd, 24th, 25th 26th and 27th	Friday Saturday Sunday Monday and Tuesday	5 Days.
Papayan, New Year's day	August 29th	Wednesday	1 Day
Khordeh Tost and Vaham.	September 2nd and 3rd	Monday and Tuesday	2 Days.
Abanbaram Bulgerry	September 12th	Friday	1 Day.

PARSIE HOLIDAYS, SHAENSHOTER.—THIRTEEN

Janmasode Navroz	March 21st	Thursday	1 Day
Aban Fast	May 6th	Saturday	1 Day
Adar Fast	June 2nd	Sunday	1 Day
Farvardan Jams	June 12th	Wednesday	1 Day
Gathaw Ghazdar	September 23rd, 24th, 25th, 26th and 27th	Sunday Monday Tuesday Wednesday and Thursday	5 Days.
Papayan, New-Year's day	September 27th	Friday	1 Day
Khordeh Tost and Vaham.	October 2nd and 3rd	Wednesday and Thursday	2 Days.
Abanbaram Bulgerry	November 12th	Tuesday	1 Day

A LIST OF THE MONTHS.

EUROPEAN MONTHS.	MAHOMMEDAN MONTHS.	PARSIE MONTHS.	MAHOMMEDAN MONTHS.
1st Chytra.*	1st Rabi	1st Farvardan	1st Moharram.
2nd Vaisakh.	2nd Tisham.	2nd Ardeshbehest.	2nd Sefar.
3rd Jais.	3rd Vaisakam	3rd Khordeh.	3rd Rabee-ul-awaj
4th Ashad.	4th Shamsa.	4th Toor	4th Rabee-ul-akhir
5th Shrawan.	5th Bhagwan.	5th Amordad.	5th Jamsodeh-ul-awaj
6th Bhadrapad.	6th Kumbham.	6th Shavarr	6th Jamsodeh-ul-akhir
7th Ashwin.	7th Mousam.	7th Mehr	7th Rajab.
8th Kartik.*†	8th Masehar.	8th Aban	8th Shaban.
9th Mahashivrath.	9th Edwan.	9th Adar	9th Ramazan.
10th Poush.	10th Mithoonam.	10th Das.	10th Mawal.
11th Magh.	11th Kartikamam.	11th Behmanam	11th Shivar.
12th Falgun.	12th Chingam.	12th Ashvadar	12th Mideh
		Gathaw 3 days	

* According to the Hindu Year

† Samevat commences with Kartik Shood 1st, or Paryupada.

JANUARY 1860

Days of the Week.	METHOD.			FARMER.		HINDOO	FARMER.	HINDOO			
	At Home.	Marriage.	General.	General.	General.						
Tues.	1	2	3	4	5	157	158	159			
Wed.	2	3	4	5	6	158	159	160			
Thurs.	3	4	5	6	7	159	160	161			
Frid.	4	5	6	7	8	160	161	162			
Sat.	5	6	7	8	9	161	162	163			
Sun.	6	7	8	9	10	162	163	164			
Mon.	7	8	9	10	11	163	164	165			
Tues.	8	9	10	11	12	164	165	166			
Wed.	9	10	11	12	13	165	166	167			
Thurs.	10	11	12	13	14	166	167	168			
Frid.	11	12	13	14	15	167	168	169			
Sat.	12	13	14	15	16	168	169	170			
Sun.	13	14	15	16	17	169	170	171			
Mon.	14	15	16	17	18	170	171	172			
Tues.	15	16	17	18	19	171	172	173			
Wed.	16	17	18	19	20	172	173	174			
Thurs.	17	18	19	20	21	173	174	175			
Frid.	18	19	20	21	22	174	175	176			
Sat.	19	20	21	22	23	175	176	177			
Sun.	20	21	22	23	24	176	177	178			
Mon.	21	22	23	24	25	177	178	179			
Tues.	22	23	24	25	26	178	179	180			
Wed.	23	24	25	26	27	179	180	181			
Thurs.	24	25	26	27	28	180	181	182			
Frid.	25	26	27	28	29	181	182	183			
Sat.	26	27	28	29	30	182	183	184			
Sun.	27	28	29	30	31	183	184	185			
Mon.	28	29	30	31	1	184	185	186			
Tues.	29	30	31	1	2	185	186	187			
Wed.	30	31	1	2	3	186	187	188			
Thurs.	31	1	2	3	4	187	188	189			

HINDOO { Marrow, Mough, Falgoun, General, Dharma and Conson } Sanyat 1799. Bhak 1771 1826.

FARMER { Shamschayee Two—Assorted Kudmas; Assorted—Shamschayee or Nour—187 to 187 } 1818

MARSHMERE: Sugar—Kashmiri, Nour, 1800.

Farmers 1860

Sour Sea, 1860

Tues.	1	2	3	4	5	157	158	159	Assorted Faint, Kudmas
Wed.	2	3	4	5	6	158	159	160	
Thurs.	3	4	5	6	7	159	160	161	
Frid.	4	5	6	7	8	160	161	162	
Sat.	5	6	7	8	9	161	162	163	MAVOMER, Ghoshkar Faint of the Shamschayee, common this day
Sun.	6	7	8	9	10	162	163	164	
Mon.	7	8	9	10	11	163	164	165	TEKS Faint, Shamschayee
Tues.	8	9	10	11	12	164	165	166	MAVOMER, Ghoshkar Faint of the Shamschayee, ends this day
Wed.	9	10	11	12	13	165	166	167	—three (Kashmiri, Shamschayee, Mahomedan) —Faint Jay Hindoo
Thurs.	10	11	12	13	14	166	167	168	
Frid.	11	12	13	14	15	167	168	169	
Sat.	12	13	14	15	16	168	169	170	Mukar Bankral at 20. 20. A. M., Hindoo —MAQANAM, Malabar
Sun.	13	14	15	16	17	169	170	171	
Mon.	14	15	16	17	18	170	171	172	Mugh Boud, Ghoshkar, Dharma, Conson and Marrow
Tues.	15	16	17	18	19	171	172	173	Maha Bag, Hindoo
Wed.	16	17	18	19	20	172	173	174	
Thurs.	17	18	19	20	21	173	174	175	Kashmiri, Mahomedan, from 1st to 18th Marrow
Frid.	18	19	20	21	22	174	175	176	Vasant Panchami Hindoo
Sat.	19	20	21	22	23	175	176	177	
Sun.	20	21	22	23	24	176	177	178	Kashmiri Hindoo
Mon.	21	22	23	24	25	177	178	179	
Tues.	22	23	24	25	26	178	179	180	
Wed.	23	24	25	26	27	179	180	181	Faint & Hindoo
Thurs.	24	25	26	27	28	180	181	182	
Frid.	25	26	27	28	29	181	182	183	Assorted, Shamschayee, Sanyat, Kudmas
Sat.	26	27	28	29	30	182	183	184	
Sun.	27	28	29	30	31	183	184	185	Vigraha Huzarati, Mahomedan.
Mon.	28	29	30	31	1	184	185	186	Mugh Vaid, Ghoshkar, Dharma and Conson; and Falgoun Vaid, Mar-
Tues.	29	30	31	1	2	185	186	187	row Sanyat, Kudmas
Wed.	30	31	1	2	3	186	187	188	
Thurs.	31	1	2	3	4	187	188	189	Assorted Faint, Shamschayee.

FEBRUARY 1850

Days of the Week.	HINDOO.			FARSI.	
	Christian Calendar.	Malabar Calendar.	Malabar Calendar.	Shamshayee	Kudmas, or Koodmas.
Frid.	1	1	1	8	150 17
Sat.	2	2	2	9	150 18
Sun.	3	3	3	10	150 19
Mon.	4	4	4	11	151 20
Tues.	5	5	5	12	152 21
Wed.	6	6	6	13	153 22
Thur.	7	7	7	14	154 23
Frid.	8	8	8	15	155 24
Sat.	9	9	9	16	156 25
Sun.	10	10	10	17	157 26
Mon.	11	11	11	18	158 27
Tues.	12	12	12	19	159 28
Wed.	13	13	13	20	160 29
Thur.	14	14	14	21	161 30
Frid.	15	15	15	22	162 1
Sat.	16	16	16	23	163 2
Sun.	17	17	17	24	164 3
Mon.	18	18	18	25	165 4
Tues.	19	19	19	26	166 5
Wed.	20	20	20	27	167 6
Thur.	21	21	21	28	168 7
Frid.	22	22	22	29	169 8
Sat.	23	23	23	30	170 9
Sun.	24	24	24	1	171 10
Mon.	25	25	25	2	172 11
Tues.	26	26	26	3	173 12
Wed.	27	27	27	4	174 13
Thur.	28	28	28	5	175 14
Frid.	29	29	29	6	176 15
Sat.	30	30	30	7	177 16
Sun.	1	1	1	8	178 17

HINDOO { Marrow Falgoun—Chytra } Shrovet
 { Ganesht Dahan and Concan Mough } 1560.
 { —Falgoun } Shuk 1771
 { Malabar Mayaroon—Kumbham } 1520

FARSI { Shamshayee Anwerd—Shrovet }
 { Kudmas—Shrovet—Mabar or Nowroz } 1513
 { 156 to 156 }

MAHOMMEDAN { Rubet-ul-ard—Rubet-ul-ahbar } 1500.
 { Hiji }

Farsi. 1560

Soor Sun. 1560

KUMHAM, Malabar Shrovetree Hindoo, and Elephant
 Island Fair Hindoo

Falgoun Shrovet, Ganesht, Dahan, Concan and Marrow
 Rubet-ul-ahbar Mahommedan.

PAYTANUM, Gumbhar Feast of the Kudmas, commences this day.

Fast day Hindoo.
 PAYTANUM, Gumbhar Feast of the Kudmas, ends this day.—Ganesht
 Inspectio, Kumbhar Inspectio, Kumbhar
 SHARAYEE, Shamshayee MARCH, Kudmas

Shrovet Hindoo

SHARAYEE Feast, Shamshayee—Falgoun Vad, Ganesht, Dahan
 and Concan and Chytra Vad, Marrow.

MARCH, 1880.

Days of the Week.	HINDOO				FARMER.		
	Chaitra.	Margas.	Chaitra, and Fargas.	Magashe.	Chaitra.	Kudmas, or Noveras.	
Frid. Sat. Sun.	1 2 3	4 5 6	7 8 9	10 11 12	13 14 15	16 17 18	(MARTON: Chitra—Addik Vaidik, Sun- day, 1880. ————— Gasetat, Duxen and Concan. Fargas. ————— —Chitra, Sunday 1880. ————— Malabar Kumbham—Kudmas. ————— 1880.
Mon. Tues. Wed.	4 5 6	7 8 9	10 11 12	13 14 15	16 17 18	19 20 21	(SHARADHAYAS: Sharad—Malar Kudmas. Malar—Akan or Noveras—1880 to 1881. ————— 1881.
Thur. Frid. Sat.	7 8 9	10 11 12	13 14 15	16 17 18	19 20 21	22 23 24	(Kudmas, or Noveras. Kudmas. ————— 1880.
Sun. Mon. Tues.	10 11 12	13 14 15	16 17 18	19 20 21	22 23 24	25 26 27	(Kudmas, or Noveras. Kudmas. ————— 1880.
Wed. Thur. Frid.	13 14 15	16 17 18	19 20 21	22 23 24	25 26 27	28 29 30	(Kudmas, or Noveras. Kudmas. ————— 1880.
Sat. Sun. Mon.	16 17 18	19 20 21	22 23 24	25 26 27	28 29 30	31 32 33	(Kudmas, or Noveras. Kudmas. ————— 1880.
Tues. Wed. Thur.	19 20 21	22 23 24	25 26 27	28 29 30	31 32 33	34 35 36	(Kudmas, or Noveras. Kudmas. ————— 1880.
Frid. Sat. Sun.	22 23 24	25 26 27	28 29 30	31 32 33	34 35 36	37 38 39	(Kudmas, or Noveras. Kudmas. ————— 1880.
Mon. Tues. Wed.	25 26 27	28 29 30	31 32 33	34 35 36	37 38 39	40 41 42	(Kudmas, or Noveras. Kudmas. ————— 1880.
Thur. Frid. Sat.	28 29 30	31 32 33	34 35 36	37 38 39	40 41 42	43 44 45	(Kudmas, or Noveras. Kudmas. ————— 1880.
Sun.	31	32	33	34	35	36	(Kudmas, or Noveras. Kudmas. ————— 1880.

APRIL, 1880

Days of the Week.	Hindoo.			Festivals.	Remarks.
	Chaitra.	Vaisakha.	Shukla.		
Mon	1	1	1	1	1
Tues	2	2	2	2	2
Wed	3	3	3	3	3
Thurs	4	4	4	4	4
Frid	5	5	5	5	5
Sat	6	6	6	6	6
Sun	7	7	7	7	7
Mon	8	8	8	8	8
Tues	9	9	9	9	9
Wed	10	10	10	10	10
Thurs	11	11	11	11	11
Frid	12	12	12	12	12
Sat	13	13	13	13	13
Sun	14	14	14	14	14
Mon	15	15	15	15	15
Tues	16	16	16	16	16
Wed	17	17	17	17	17
Thurs	18	18	18	18	18
Frid	19	19	19	19	19
Sat	20	20	20	20	20
Sun	21	21	21	21	21
Mon	22	22	22	22	22
Tues	23	23	23	23	23
Wed	24	24	24	24	24
Thurs	25	25	25	25	25
Frid	26	26	26	26	26
Sat	27	27	27	27	27
Sun	28	28	28	28	28
Mon	29	29	29	29	29
Tues	30	30	30	30	30
Wed	31	31	31	31	31

HINDOO. { Marrow Adhik Vaisakha Shukla 1880 } 1880
 { Gaurat, Durra and Oomra Chitra } 1775
 { Adhik Vaisakha Shukla 1880 } 1880
 { Mahur Marrow-Moodra } 1880

FARMER { Shantaboyas Mahur-Shan } 1880
 { Kuthra Shan-Adhik or Marrow-Shan } 1880
 { to 1880 } 1880

MAHOMMEDAN { Jummada-ul-awwal-Jummada-ul-akhir } 1880
 { Rajee } 1880
 { Roor Roor } 1880

MAY, 1880.

Day of the Week.	HINDOO					FARSI.					
	Chaitra.	Shukra.	Gowri.	Shukra.	Shukra.	Chaitra.	Shukra.	Gowri.	Shukra.	Shukra.	
Wed.	1	2	3	4	5	1	2	3	4	5	HINDOO: { Vaisak—Jed. Shukra 1887. } Bakh { Gaurat, Durga and Gaurat. } 1778. { Vaisak—Jed. Shukra 1888. } { Mahab: Madan—Jed. } 1889.
Thurs.	2	3	4	5	6	2	3	4	5	6	
Frid.	3	4	5	6	7	3	4	5	6	7	
Sat.	4	5	6	7	8	4	5	6	7	8	FARSI: { Shamsheer: Alam—Jed. } 1819 { Kadam: Jedd—Jed. or Kadam—Jed. } { to 377 }
Sun.	5	6	7	8	9	5	6	7	8	9	
Mon.	6	7	8	9	10	6	7	8	9	10	
Tues.	7	8	9	10	11	7	8	9	10	11	HINDOO: { Jedd—Jed. } 1889. { Jedd—Jed. } 1889. { Jedd—Jed. } 1889.
Wed.	8	9	10	11	12	8	9	10	11	12	
Thurs.	9	10	11	12	13	9	10	11	12	13	
Frid.	10	11	12	13	14	10	11	12	13	14	HINDOO: { Jedd—Jed. } 1889. { Jedd—Jed. } 1889. { Jedd—Jed. } 1889.
Sat.	11	12	13	14	15	11	12	13	14	15	
Sun.	12	13	14	15	16	12	13	14	15	16	
Mon.	13	14	15	16	17	13	14	15	16	17	HINDOO: { Jedd—Jed. } 1889. { Jedd—Jed. } 1889. { Jedd—Jed. } 1889.
Tues.	14	15	16	17	18	14	15	16	17	18	
Wed.	15	16	17	18	19	15	16	17	18	19	
Thurs.	16	17	18	19	20	16	17	18	19	20	HINDOO: { Jedd—Jed. } 1889. { Jedd—Jed. } 1889. { Jedd—Jed. } 1889.
Frid.	17	18	19	20	21	17	18	19	20	21	
Sat.	18	19	20	21	22	18	19	20	21	22	
Sun.	19	20	21	22	23	19	20	21	22	23	HINDOO: { Jedd—Jed. } 1889. { Jedd—Jed. } 1889. { Jedd—Jed. } 1889.
Mon.	20	21	22	23	24	20	21	22	23	24	
Tues.	21	22	23	24	25	21	22	23	24	25	
Wed.	22	23	24	25	26	22	23	24	25	26	HINDOO: { Jedd—Jed. } 1889. { Jedd—Jed. } 1889. { Jedd—Jed. } 1889.
Thurs.	23	24	25	26	27	23	24	25	26	27	
Frid.	24	25	26	27	28	24	25	26	27	28	
Sat.	25	26	27	28	29	25	26	27	28	29	HINDOO: { Jedd—Jed. } 1889. { Jedd—Jed. } 1889. { Jedd—Jed. } 1889.
Sun.	26	27	28	29	30	26	27	28	29	30	
Mon.	27	28	29	30	31	27	28	29	30	31	
Tues.	28	29	30	31		28	29	30	31		HINDOO: { Jedd—Jed. } 1889. { Jedd—Jed. } 1889. { Jedd—Jed. } 1889.
Wed.	29	30	31			29	30	31			
Thurs.	30	31				30	31				
Frid.	31					31					

JUNE, 1900.

Days of the Week.	KIDMOO.					PAMPOO.				
	Marron.	Guaymas, Dulcis, and Ochoas.	Malabar.	Shashoyee.	Kudmoo or Noroon.	Shashoyee.	Kudmoo or Noroon.	Shashoyee.	Kudmoo or Noroon.	
Mon.	1	6	4	1	178	18				
Tues.	2	7	5	2	179	19				
Wed.	3	8	6	3	180	20				
Thurs.	4	9	7	4	181	21				
Frid.	5	10	8	5	182	22				
Sat.	6	11	9	6	183	23				
Sun.	7	12	10	7	184	24				
Mon.	8	13	11	8	185	25				
Tues.	9	14	12	9	186	26				
Wed.	10	15	13	10	187	27				
Thurs.	11	16	14	11	188	28				
Frid.	12	17	15	12	189	29				
Sat.	13	18	16	13	190	30				
Sun.	14	19	17	14	191	31				
Mon.	15	20	18	15	192	1				
Tues.	16	21	19	16	193	2				
Wed.	17	22	20	17	194	3				
Thurs.	18	23	21	18	195	4				
Frid.	19	24	22	19	196	5				
Sat.	20	25	23	20	197	6				
Sun.	21	26	24	21	198	7				
Mon.	22	27	25	22	199	8				
Tues.	23	28	26	23	200	9				
Wed.	24	29	27	24	201	10				
Thurs.	25	30	28	25	202	11				
Frid.	26	31	29	26	203	12				
Sat.	27	1	30	27	204	13				
Sun.	28	2	31	28	205	14				
Mon.	29	3	1	29	206	15				
Tues.	30	4	2	30	207	16				
Wed.	31	5	3	31	208	17				
Thurs.	1	6	4	1	209	18				
Frid.	2	7	5	2	210	19				
Sat.	3	8	6	3	211	20				
Sun.	4	9	7	4	212	21				
Mon.	5	10	8	5	213	22				
Tues.	6	11	9	6	214	23				
Wed.	7	12	10	7	215	24				
Thurs.	8	13	11	8	216	25				
Frid.	9	14	12	9	217	26				
Sat.	10	15	13	10	218	27				
Sun.	11	16	14	11	219	28				
Mon.	12	17	15	12	220	29				
Tues.	13	18	16	13	221	30				
Wed.	14	19	17	14	222	31				
Thurs.	15	20	18	15	223	1				
Frid.	16	21	19	16	224	2				
Sat.	17	22	20	17	225	3				
Sun.	18	23	21	18	226	4				
Mon.	19	24	22	19	227	5				
Tues.	20	25	23	20	228	6				
Wed.	21	26	24	21	229	7				
Thurs.	22	27	25	22	230	8				
Frid.	23	28	26	23	231	9				
Sat.	24	29	27	24	232	10				
Sun.	25	30	28	25	233	11				
Mon.	26	31	29	26	234	12				
Tues.	27	1	30	27	235	13				
Wed.	28	2	31	28	236	14				
Thurs.	29	3	1	29	237	15				
Frid.	30	4	2	30	238	16				
Sat.	31	5	3	31	239	17				
Sun.	1	6	4	1	240	18				

MARRON: <i>San-Acho. Burevis 1897</i>	Shak
Guaymas, Dulcis and Ochoas: <i>Palishak</i>	1772.
<i>San. Burevis 1908.</i>	
Malabar: <i>Edmond. Nishoon. Karle</i>	1885.
<i>Agos. Edmond. Nishoon. Karle</i>	
Shashoyee: <i>Adler. Dul.</i>	
Kudmoo: <i>Dul. Sakmoo or Noroon</i>	1919.
179 to 207	
MARCONIMAR: <i>Rajah. Shaban. Hyrat</i>	1999.
<i>Fisher</i>	1999-00.
<i>Seer San</i>	1999-01.

JULY, 1958

[illegible]

AUGUST, 1844.

Days of the Week.	MARRA.				FARMER.				MARRA.	FARMER.
	Marra.	Marra.	Marra.	Marra.	Farmer.	Farmer.	Farmer.	Farmer.		
Thur	1	3	5	10	8	230	27			
Fri	2	4	6	11	9	240	28			
Sat	3	5	7	12	10	250	29			
Sun	4	6	8	13	11	260	30			
Mon	5	7	9	14	12	270	31			
Tue	6	8	10	15	13	280				
Wed	7	9	11	16	14	290				
Thur	8	10	12	17	15	300				
Fri	9	11	13	18	16	310				
Sat	10	12	14	19	17	320				
Sun	11	13	15	20	18	330				
Mon	12	14	16	21	19	340				
Tue	13	15	17	22	20	350				
Wed	14	16	18	23	21	360				
Thur	15	17	19	24	22	370				
Fri	16	18	20	25	23	380				
Sat	17	19	21	26	24	390				
Sun	18	20	22	27	25	400				
Mon	19	21	23	28	26	410				
Tue	20	22	24	29	27	420				
Wed	21	23	25	30	28	430				
Thur	22	24	26	31	29	440				
Fri	23	25	27		30	450				
Sat	24	26	28		31	460				
Sun	25	27	29			470				
Mon	26	28	30			480				
Tue	27	29	31			490				
Wed	28	30				500				
Thur	29	31				510				
Fri	30					520				
Sat	31					530				

SEPTEMBER, 1880.

Days of the Week	HINDOOS			PARIAHS			HINDOOS	PARIAHS	Remarks	
	Christians.	Marrows.	General, Dalas, and Coorals.	Malabar.	Shamshoyas.	Kudmas or Nongras.				
Sat	1	10	10	1	1	1	1	1	Marrows Bhadrupad—Avala Somvat 1887	1728
Sun	2	11	11	2	2	2	2	2	Gowree, Dalas, and Coorals Somvat	1729
Tue	3	12	12	3	3	3	3	3	—Bhadrupad Somvat 1888	1730
									Malabar Chingam 1878 Kany	1731
Wed	4	13	13	4	4	4	4	4	Shamshoyas Afuldar 1873—Parva	1732
Thur	5	14	14	5	5	5	5	5	dom 1878	1733
Fri	6	15	15	6	6	6	6	6	Kudmas Parvathin—Arakshat, or	1734
									Novras—3 to 24	1735
Sat	7	16	16	7	7	7	7	7	MAROMKEDAS Kaval—Edhat Hysa	1736
Sun	8	17	17	8	8	8	8	8	Paras	1737
Tue	9	18	18	9	9	9	9	9	Soor Pan	1738
Wed	10	19	19	10	10	10	10	10		
Thur	11	20	20	11	11	11	11	11		
Fri	12	21	21	12	12	12	12	12		
Sat	13	22	22	13	13	13	13	13		
Sun	14	23	23	14	14	14	14	14		
Tue	15	24	24	15	15	15	15	15		
Wed	16	25	25	16	16	16	16	16		
Thur	17	26	26	17	17	17	17	17		
Fri	18	27	27	18	18	18	18	18		
Sat	19	28	28	19	19	19	19	19		
Sun	20	29	29	20	20	20	20	20		
Tue	21	30	30	21	21	21	21	21		
Wed	22	31	31	22	22	22	22	22		
Thur	23			23	23	23	23	23		
Fri	24			24	24	24	24	24		
Sat	25			25	25	25	25	25		
Sun	26			26	26	26	26	26		
Tue	27			27	27	27	27	27		
Wed	28			28	28	28	28	28		
Thur	29			29	29	29	29	29		
Fri	30			30	30	30	30	30		
Sat	31			31	31	31	31	31		

OCTOBER, 1865.

Days of the Week.	HINDOOS.			PARSI.			
	Chitra.	Margasira, Daxin, and Daxin.	Asvini.	Shamshayr.	Kudmas, or Korum.	Mahommedan.	
Tues.	1 10	10 1	5	30	N	Fast day Hindoo.	
Wed.	2 11	11 2	6	31	S	Knorish Fast, Shamshayr.	
Thur.	3 12	12 3	7	31	S		
Frid.	4 13	13 4	8	30	T		
Sat.	5 14	14 5	9	29	T		
Sun.	6 1	1 6	10	28	T	Asvini Shook, Gusevati, Daxin, Cocon, and Marroo.—Ghaithayra, Hindoo.	
Mon.	7 2	2 7	11	41	W	Mahommedan, Ghaithayr Fast of the Kudmas, commences this day.	
Tues.	8 3	3 8	12	41	W	Asvini, Mahommedan.	
Wed.	9 4	4 9	13	42	W		
Thur.	10 5	5 10	14	43	W		
Frid.	11 6	6 11	15	44	W		
Sat.	12 7	7 12	16	45	W		
Sun.	13 8	8 13	17	46	W		
Mon.	14 9	9 14	18	47	W		
Tues.	15 10	10 15	19	48	W	Fast day Hindoo.	
Wed.	16 11	11 16	20	49	W	Edel Ashvini, or Edel Ashvini, Mahommedan.	
Thur.	17 12	12 17	21	50	W		
Frid.	18 13	13 18	22	51	W		
Sat.	19 14	14 19	23	52	W		
Sun.	20 15	15 20	24	53	W	Mahommedan or Kojagoo, Mahommedan Fair at Marroo, Hindoo.	
Mon.	21 16	16 21	25	54	W		
Tues.	22 17	17 22	26	55	W	Asvini Vot, Gusevati, Daxin, and Cocon. Kartik Vot, Marroo.	
Wed.	23 18	18 23	27	56	W		
Thur.	24 19	19 24	28	57	W		
Frid.	25 20	20 25	29	58	W		
Sat.	26 21	21 26	30	59	W		
Sun.	27 22	22 27	31	60	W	Asvini Shook, Shamshayr.—Knorish, Hindoo.	
Mon.	28 23	23 28	2	61	W	Asvini, or Karta Vot, Marroo, Hindoo.	
Tues.	29 24	24 29	3	62	W	Asvini Shook, Shamshayr.	
Wed.	30 25	25 30	4	63	W		
Thur.	31 26	26 31	5	64	W	Fast day Hindoo.	

NOVEMBER, 1886.

Days of the Week.	HINDOO.			FARMER.	Kudasee, or Kudasee.	Makhar.
	Chaitra.	Maruti.	Chaitra, Maruti, and Chaitra.			
Frid. Sat. Sun.	1 12 2 13 3 14	18 12 19 13 20 14	4 5 6	HINDOO. { Makhar : Kartik—Margashirsh, Sun- Feb. 1887. Ganesht, Duxat, and Cocon. Asha. Ganesht 1886. Kartik, Sun- Feb. 1887. Makhar : Toleen—Vishwak.	1771 72.	1886
Mon. Tues.	4 15 5 16	21 15 22 16	7 8			
Wed. Thurs. Frid. Sat.	6 17 7 18 8 19 9 20	23 17 24 18 25 19 26 20	9 10 11 12			
Mon. Tues.	10 21 11 22	27 21 28 22	13 14	FARMER. { Shamshoye : Ardabehat—Kudat. Kudasee : Kudat—Fair of Kudasee. to 20.	1886	1887
Wed. Thurs. Frid. Sat.	12 23 13 24 14 25 15 26	29 23 30 24 31 25 1 26	15 16 17 18			
Mon. Tues.	16 27 17 28	2 27 3 28	19 20			
Wed. Thurs. Frid. Sat.	18 29 19 30 20 31 21 1	4 29 5 30 6 31 7 1	21 22 23 24	Makhar : Toleen—Vishwak. to 20.	1886	1887
Mon. Tues.	22 3 23 4	8 3 9 4	25 26			
Wed. Thurs. Frid. Sat.	24 5 25 6 26 7 27 8	10 5 11 6 12 7 13 8	27 28 29 30			
Mon. Tues.	28 9 29 10	14 9 15 10	31 1	Makhar : Toleen—Vishwak. to 20.	1886	1887
Wed. Thurs. Frid. Sat.	30 11 31 12 1 13 2 14	16 11 17 12 18 13 19 14	2 3 4 5			
Mon. Tues.	3 15 4 16	20 15 21 16	6 7			
Wed. Thurs. Frid. Sat.	5 17 6 18 7 19 8 20	22 17 23 18 24 19 25 20	8 9 10 11	Makhar : Toleen—Vishwak. to 20.	1886	1887
Mon. Tues.	9 21 10 22	26 21 27 22	12 13			
Wed. Thurs. Frid. Sat.	11 23 12 24 13 25 14 26	28 23 29 24 30 25 31 26	14 15 16 17			
Mon. Tues.	15 27 16 28	1 27 2 28	18 19	Makhar : Toleen—Vishwak. to 20.	1886	1887
Wed. Thurs. Frid. Sat.	17 29 18 30 19 31 20 1	3 29 4 30 5 31 6 1	20 21 22 23			
Mon. Tues.	21 3 22 4	7 3 8 4	24 25			
Wed. Thurs. Frid. Sat.	23 5 24 6 25 7 26 8	9 5 10 6 11 7 12 8	26 27 28 29	Makhar : Toleen—Vishwak. to 20.	1886	1887
Mon. Tues.	27 9 28 10	13 9 14 10	30 31			
Wed. Thurs. Frid. Sat.	29 11 30 12 31 13 1 14	15 11 16 12 17 13 18 14	32 33 34 35			
Mon. Tues.	19 15 20 16	22 15 23 16	36 37	Makhar : Toleen—Vishwak. to 20.	1886	1887
Wed. Thurs. Frid. Sat.	21 17 22 18 23 19 24 20	24 17 25 18 26 19 27 20	38 39 40 41			
Mon. Tues.	25 21 26 22	28 21 29 22	42 43			
Wed. Thurs. Frid. Sat.	27 23 28 24 29 25 30 26	30 23 31 24 1 25 2 26	44 45 46 47	Makhar : Toleen—Vishwak. to 20.	1886	1887
Mon. Tues.	31 27 1 28	2 27 3 28	48 49			
Wed. Thurs. Frid. Sat.	3 29 4 30 5 31 6 1	4 29 5 30 6 31 7 1	50 51 52 53			
Mon. Tues.	7 3 8 4	9 3 10 4	54 55	Makhar : Toleen—Vishwak. to 20.	1886	1887
Wed. Thurs. Frid. Sat.	9 5 10 6 11 7 12 8	11 5 12 6 13 7 14 8	56 57 58 59			
Mon. Tues.	13 9 14 10	15 9 16 10	60 61			
Wed. Thurs. Frid. Sat.	15 11 16 12 17 13 18 14	17 11 18 12 19 13 20 14	62 63 64 65	Makhar : Toleen—Vishwak. to 20.	1886	1887
Mon. Tues.	19 15 20 16	21 15 22 16	66 67			
Wed. Thurs. Frid. Sat.	21 17 22 18 23 19 24 20	23 17 24 18 25 19 26 20	68 69 70 71			
Mon. Tues.	25 21 26 22	27 21 28 22	72 73	Makhar : Toleen—Vishwak. to 20.	1886	1887
Wed. Thurs. Frid. Sat.	27 23 28 24 29 25 30 26	29 23 30 24 31 25 1 26	74 75 76 77			
Mon. Tues.	31 27 1 28	2 27 3 28	78 79			
Wed. Thurs. Frid. Sat.	3 29 4 30 5 31 6 1	4 29 5 30 6 31 7 1	80 81 82 83	Makhar : Toleen—Vishwak. to 20.	1886	1887
Mon. Tues.	7 3 8 4	9 3 10 4	84 85			
Wed. Thurs. Frid. Sat.	9 5 10 6 11 7 12 8	11 5 12 6 13 7 14 8	86 87 88 89			
Mon. Tues.	13 9 14 10	15 9 16 10	90 91	Makhar : Toleen—Vishwak. to 20.	1886	1887
Wed. Thurs. Frid. Sat.	15 11 16 12 17 13 18 14	17 11 18 12 19 13 20 14	92 93 94 95			
Mon. Tues.	19 15 20 16	21 15 22 16	96 97			
Wed. Thurs. Frid. Sat.	21 17 22 18 23 19 24 20	23 17 24 18 25 19 26 20	98 99 100 101	Makhar : Toleen—Vishwak. to 20.	1886	1887
Mon. Tues.	25 21 26 22	27 21 28 22	102 103			
Wed. Thurs. Frid. Sat.	27 23 28 24 29 25 30 26	29 23 30 24 31 25 1 26	104 105 106 107			
Mon. Tues.	31 27 1 28	2 27 3 28	108 109	Makhar : Toleen—Vishwak. to 20.	1886	1887
Wed. Thurs. Frid. Sat.	3 29 4 30 5 31 6 1	4 29 5 30 6 31 7 1	110 111 112 113			
Mon. Tues.	7 3 8 4	9 3 10 4	114 115			
Wed. Thurs. Frid. Sat.	9 5 10 6 11 7 12 8	11 5 12 6 13 7 14 8	116 117 118 119	Makhar : Toleen—Vishwak. to 20.	1886	1887
Mon. Tues.	13 9 14 10	15 9 16 10	120 121			
Wed. Thurs. Frid. Sat.	15 11 16 12 17 13 18 14	17 11 18 12 19 13 20 14	122 123 124 125			
Mon. Tues.	19 15 20 16	21 15 22 16	126 127	Makhar : Toleen—Vishwak. to 20.	1886	1887
Wed. Thurs. Frid. Sat.	21 17 22 18 23 19 24 20	23 17 24 18 25 19 26 20	128 129 130 131			
Mon. Tues.	25 21 26 22	27 21 28 22	132 133			
Wed. Thurs. Frid. Sat.	27 23 28 24 29 25 30 26	29 23 30 24 31 25 1 26	134 135 136 137	Makhar : Toleen—Vishwak. to 20.	1886	1887
Mon. Tues.	31 27 1 28	2 27 3 28	138 139			
Wed. Thurs. Frid. Sat.	3 29 4 30 5 31 6 1	4 29 5 30 6 31 7 1	140 141 142 143			
Mon. Tues.	7 3 8 4	9 3 10 4	144 145	Makhar : Toleen—Vishwak. to 20.	1886	1887
Wed. Thurs. Frid. Sat.	9 5 10 6 11 7 12 8	11 5 12 6 13 7 14 8	146 147 148 149			
Mon. Tues.	13 9 14 10	15 9 16 10	150 151			
Wed. Thurs. Frid. Sat.	15 11 16 12 17 13 18 14	17 11 18 12 19 13 20 14	152 153 154 155	Makhar : Toleen—Vishwak. to 20.	1886	1887
Mon. Tues.	19 15 20 16	21 15 22 16	156 157			
Wed. Thurs. Frid. Sat.	21 17 22 18 23 19 24 20	23 17 24 18 25 19 26 20	158 159 160 161			
Mon. Tues.	25 21 26 22	27 21 28 22	162 163	Makhar : Toleen—Vishwak. to 20.	1886	1887
Wed. Thurs. Frid. Sat.	27 23 28 24 29 25 30 26	29 23 30 24 31 25 1 26	164 165 166 167			
Mon. Tues.	31 27 1 28	2 27 3 28	168 169			
Wed. Thurs. Frid. Sat.	3 29 4 30 5 31 6 1	4 29 5 30 6 31 7 1	170 171 172 173	Makhar : Toleen—Vishwak. to 20.	1886	1887
Mon. Tues.	7 3 8 4	9 3 10 4	174 175			
Wed. Thurs. Frid. Sat.	9 5 10 6 11 7 12 8	11 5 12 6 13 7 14 8	176 177 178 179			
Mon. Tues.	13 9 14 10	15 9 16 10	180 181	Makhar : Toleen—Vishwak. to 20.	1886	1887
Wed. Thurs. Frid. Sat.	15 11 16 12 17 13 18 14	17 11 18 12 19 13 20 14	182 183 184 185			
Mon. Tues.	19 15 20 16	21 15 22 16	186 187			
Wed. Thurs. Frid. Sat.	21 17 22 18 23 19 24 20	23 17 24 18 25 19 26 20	188 189 190 191	Makhar : Toleen—Vishwak. to 20.	1886	1887
Mon. Tues.	25 21 26 22	27 21 28 22	192 193			
Wed. Thurs. Frid. Sat.	27 23 28 24 29 25 30 26	29 23 30 24 31 25 1 26	194 195 196 197			
Mon. Tues.	31 27 1 28	2 27 3 28	198 199	Makhar : Toleen—Vishwak. to 20.	1886	1887
Wed. Thurs. Frid. Sat.	3 29 4 30 5 31 6 1	4 29 5 30 6 31 7 1	200 201 202 203			
Mon. Tues.	7 3 8 4	9 3 10 4	204 205			
Wed. Thurs. Frid. Sat.	9 5 10 6 11 7 12 8	11 5 12 6 13 7 14 8	206 207 208 209	Makhar : Toleen—Vishwak. to 20.	1886	1887
Mon. Tues.	13 9 14 10	15 9 16 10	210 211			
Wed. Thurs. Frid. Sat.	15 11 16 12 17 13 18 14	17 11 18 12 19 13 20 14	212 213 214 215			
Mon. Tues.	19 15 20 16	21 15 22 16	216 217	Makhar : Toleen—Vishwak. to 20.	1886	1887
Wed. Thurs. Frid. Sat.	21 17 22 18 23 19 24 20	23 17 24 18 25 19 26 20	218 219 220 221			
Mon. Tues.	25 21 26 22	27 21 28 22	222 223			
Wed. Thurs. Frid. Sat.	27 23 28 24 29 25 30 26	29 23 30 24 31 25 1 26	224 225 226 227	Makhar : Toleen—Vishwak. to 20.	1886	1887
Mon. Tues.	31 27 1 28	2 27 3 28	228 229			
Wed. Thurs. Frid. Sat.	3 29 4 30 5 31 6 1	4 29 5 30 6 31 7 1	230 231 232 233			
Mon. Tues.	7 3 8 4	9 3 10 4	234 235	Makhar : Toleen—Vishwak. to 20.	1886	1887
Wed. Thurs. Frid. Sat.	9 5 10 6 11 7 12 8	11 5 12 6 13 7 14 8	236 237 238 239			
Mon. Tues.	13 9 14 10	15 9 16 10	240 241			
Wed. Thurs. Frid. Sat.	15 11 16 12 17 13 18 14	17 11 18 12 19 13 20 14	242 243 244 245	Makhar : Toleen—Vishwak. to 20.	1886	1887
Mon. Tues.	19 15 20 16	21 15 22 16	246 247			
Wed. Thurs. Frid. Sat.	21 17 22 18 23 19 24 20	23 17 24 18 25 19 26 20	248 249 250 251			
Mon. Tues.	25 21 26 22	27 21 28 22	252 253	Makhar : Toleen—Vishwak. to 20.	1886	1887
Wed. Thurs. Frid. Sat.	27 23 28 24 29 25 30 26	29 23 30 24 31 25 1 26	254 255 256 257			
Mon. Tues.	31 27 1 28	2 27 3 28	258 259			
Wed. Thurs. Frid. Sat.	3 29 4 30 5 31 6 1	4 29 5 30 6 31 7 1	260 261 262 263	Makhar : Toleen—Vishwak. to 20.	1886	1887
Mon. Tues.	7 3 8 4	9 3 10 4	264 265			
Wed. Thurs. Frid. Sat.	9 5 10 6 11 7 12 8	11 5 12 6 13 7 14 8	266 267 268 269			
Mon. Tues.	13 9 14 10	15 9 16 10	270 271	Makhar : Toleen—Vishwak. to 20.	1886	1887
Wed. Thurs. Frid. Sat.	15 11 16 12 17 13 18 14	17 11 18 12 19 13 20 14	272 273 274 275			
Mon. Tues.	19 15 20 16	21 15 22 16	276 277			
Wed. Thurs. Frid. Sat.	21 17 22 18 23 19 24 20	23 17 24 18 25 19 26 20	278 279 280 281	Makhar : Toleen—Vishwak. to 20.	1886	1887
Mon. Tues.	25 21 26 22	27 21 28 22	282 283			
Wed. Thurs. Frid. Sat.	27 23 28 24 29 25 30 26	29 23 30 24 31 25 1 26	284 285 286 287			
Mon. Tues.	31 27 1 28	2 27 3 28	288 289	Makhar : Toleen—Vishwak. to 20.	1886	1887
Wed. Thurs. Frid. Sat.	3 29 4 30 5 31 6 1	4 29 5 30 6 31 7 1	290 291 292 293			
Mon. Tues.	7 3 8 4	9 3 10 4	294 295			
Wed. Thurs. Frid. Sat.	9 5 10 6 11 7 12 8	11 5 12 6 13 7 14 8	296 297 298 299	Makhar : Toleen—Vishwak. to 20.	1886	1887
Mon. Tues.	13 9 14 10	15 9 16 10	300 301			
Wed. Thurs. Frid. Sat.	15 11 16 12 17 13 18 14	17 11 18 12 19 13 20 14	302 303 304 305			
Mon. Tues.	19 15 20 16	21 15 22 16	306 307	Makhar : Toleen—Vishwak. to 20.	1886	1887
Wed. Thurs. Frid. Sat.	21 17 22 18 23 19 24 20	23 17 24 18 25 19 26 20	308 309 310 311			
Mon. Tues.	25 21 26 22	27 21 28 22	312 313			
Wed. Thurs. Frid. Sat.	27 23 28 24 29 25 30 26	29 23 30 24 31 25 1 26	314 315 316 317	Makhar : Toleen—Vishwak. to 20.	1886	1887
Mon. Tues.	31 27 1 28	2 27 3 28	318 319			
Wed. Thurs. Frid. Sat.	3 29 4 30 5 31 6 1	4 29 5 30 6 31 7 1	320 321 322 323			
Mon. Tues.	7 3 8 4	9 3 10 4	324 325	Makhar : Toleen—Vishwak. to 20.	1886	1887
Wed. Thurs. Frid. Sat.	9 5 10 6 11 7 12 8	11 5 12 6 13 7 14 8	326 327 328 329			
Mon. Tues.	13 9 14 10	15 9 16 10	330 331			
Wed. Thurs. Frid. Sat.	15 11 16 12 17 13 18 14	17 11 18 12 19 13 20 14	332 333 334 335	Makhar : Toleen—Vishwak. to 20.	1886	1887
Mon. Tues.	19 15 20 16	21 15 22 16	336 337			
Wed. Thurs. Frid. Sat.	21 17 22 18 23 19 24 20	23 17 24 18 25 19 26 20	338 339 340 341			
Mon. Tues.	25 21 26 22	27 21 28 22	342 343	Makhar : Toleen—Vishwak. to 20.	1886	1887
Wed. Thurs. Frid. Sat.	27 23 28 24 					

DECEMBER, 1840

Days of the Week.	KODDOO				PAREER				
	Christian.	Malabar.	Chingam, Idum, and Comma.	Malabar.	Spanchayee	Kodum, or Noyon	Malabar.		
								HINDOO. { Marrow, Margashirah—Fest. ¹ 1773 Gussail, Daxan and Comma ² 1773 Margashirah ³ 1773 Malabar ⁴ 1773 PAREER { Wamashoyee: Khordad—Tev ¹ 1773 Kudmee: Tev—Anoodad, or Noyon— ² 1773 M to 185. ³ 1773 MARGASHIRAH ⁴ 1773 Mokurum—Saffer Hiyet ⁵ 1773 Pafce ⁶ 1773 Saffi Ram ⁷ 1773	
Sat	1 13	13 14	0	00 30	KHORDAD Fest. Marnashoyee				
Sun	2 14	14 15	0	0 37					
Mon	3 15	15 16	0	0 30	Three Maharasas on every Pair in the Court occupied by Purreas, situated at Agency Lane Palow Street, Hindoo				
Tue	4 16	16 17	0	0 30	Margashirah Nood, Gussail, Daxan, Comma, and Marrow				
Wed	5 17	17 18	0	1 00	MAYOROMON, Ghunbar Fest of the Kodmees, commences this day—Saffer Mahommedan				
Thur	6 18	18 19	0	1 01					
Frid	7 19	19 20	0	1 02					
Sat	8 20	20 21	0	1 03	Three Year Kodmee				
Sun	9 21	21 22	0	1 04					
Mon	10 22	22 23	0	1 05	MAYOROMON Ghunbar Fest of the Kodmees, ends this day				
Tue	11 23	23 24	0	1 06					
Wed	12 24	24 25	0	1 07	SALLERRY Kuil of the Atmashirah, constructed by Franjoon Louwajee Manajee and Brothers				
Thur	13 25	25 26	0	1 08					
Frid	14 26	26 27	0	1 09	DIHANCH Malabar				
Sat	15 27	27 28	0	1 10	Year day Hindoo				
Sun	16 28	28 29	0	1 11					
Mon	17 29	29 30	0	1 12					
Tue	18 30	30 31	0	1 13					
Wed	19 31	31 32	0	1 14	Guss Dax: Pair at Gussain, Hindoo—Guss Mahommedan				
Thur	20 32	32 33	0	1 15					
Frid	21 33	33 34	0	1 16					
Sat	22 34	34 35	0	1 17					
Sun	23 35	35 36	0	1 18					
Mon	24 36	36 37	0	1 19					
Tue	25 37	37 38	0	1 20					
Wed	26 38	38 39	0	1 21	Three, Wamashoyee—Anoodad, Kudmee				
Thur	27 39	39 40	0	1 22					
Frid	28 40	40 41	0	1 23					
Sat	29 41	41 42	0	1 24					
Sun	30 42	42 43	0	1 25					
Mon	31 43	43 44	0	1 26					
Tue	32 44	44 45	0	1 27					

SUN'S RIGHT ASCENSION AND DECLINATION AT MEAN NOON, AND EQUATION OF TIME, FOR THE YEAR 1866, FOR THE MERIDIAN OF GREENWICH.

JANUARY										FEBRUARY									
Apparent Right Ascension.			Apparent Declination.			Equation of Time, to be subtracted.			d	Apparent Right Ascension.			Apparent Declination.			Equation of Time, to be subtracted.			d
h	m	s	°	'	"	m	s	"		h	m	s	°	'	"	m	s	"	
1	18	45	30 47	22	54	10 50	3	31 40	3	20	50	14 30	16	40	37	13	30 47		
2	18	51	32 18	22	56	10 50	4	10 53	4	21	3	15 30	16	42	37 5	14	1 11		
3	19	0	33 49	22	58	10 50	5	47 43	5	21	7	16 30	16	44	37 10	14	1 11		
4	19	6	35 20	22	59	10 50	6	14 45	6	21	11	17 30	16	46	37 20	14	1 12		
5	19	12	36 51	22	59	10 50	7	41 47	7	21	15	18 30	16	48	37 30	14	1 13		
6	19	18	38 22	22	59	10 50	8	8 50	8	21	19	19 30	16	50	37 40	14	1 14		
7	19	24	39 53	22	59	10 50	9	34 53	9	21	23	20 30	16	52	37 50	14	1 15		
8	19	30	41 24	22	59	10 50	10	2 56	10	21	27	21 30	16	54	38 0	14	1 16		
9	19	36	42 55	22	59	10 50	11	30 59	11	21	31	22 30	16	56	38 10	14	1 17		
10	19	42	44 26	22	59	10 50	12	58 0	12	21	35	23 30	16	58	38 20	14	1 18		
11	19	48	45 57	22	59	10 50	1	5 13	1	21	39	24 30	16	60	38 30	14	1 19		
12	19	54	47 28	22	59	10 50	2	32 16	2	21	43	25 30	16	62	38 40	14	1 20		
13	20	0	48 59	22	59	10 50	3	59 19	3	21	47	26 30	16	64	38 50	14	1 21		
14	20	6	50 30	22	59	10 50	4	27 22	4	21	51	27 30	16	66	39 0	14	1 22		
15	20	12	52 01	22	59	10 50	5	55 25	5	21	55	28 30	16	68	39 10	14	1 23		
16	20	18	53 32	22	59	10 50	6	33 28	6	21	59	29 30	16	70	39 20	14	1 24		
17	20	24	55 03	22	59	10 50	7	61 31	7	22	3	30 30	16	72	39 30	14	1 25		
18	20	30	56 34	22	59	10 50	8	39 34	8	22	7	31 30	16	74	39 40	14	1 26		
19	20	36	58 05	22	59	10 50	9	67 37	9	22	11	32 30	16	76	39 50	14	1 27		
20	20	42	59 36	22	59	10 50	10	45 40	10	22	15	33 30	16	78	40 0	14	1 28		
21	20	48	61 07	22	59	10 50	11	73 43	11	22	19	34 30	16	80	40 10	14	1 29		
22	20	54	62 38	22	59	10 50	12	51 46	12	22	23	35 30	16	82	40 20	14	1 30		
23	21	0	64 09	22	59	10 50	1	79 49	1	22	27	36 30	16	84	40 30	14	1 31		
24	21	6	65 40	22	59	10 50	2	7 52	2	22	31	37 30	16	86	40 40	14	1 32		
25	21	12	67 11	22	59	10 50	3	35 55	3	22	35	38 30	16	88	40 50	14	1 33		
26	21	18	68 42	22	59	10 50	4	43 58	4	22	39	39 30	16	90	41 00	14	1 34		
27	21	24	70 13	22	59	10 50	5	52 01	5	22	43	40 30	16	92	41 10	14	1 35		
28	21	30	71 44	22	59	10 50	6	60 04	6	22	47	41 30	16	94	41 20	14	1 36		
29	21	36	73 15	22	59	10 50	7	68 07	7	22	51	42 30	16	96	41 30	14	1 37		
30	21	42	74 46	22	59	10 50	8	76 10	8	22	55	43 30	16	98	41 40	14	1 38		
31	21	48	76 17	22	59	10 50	9	84 13	9	22	59	44 30	16	100	41 50	14	1 39		

MARCH										APRIL									
Apparent Right Ascension.			Apparent Declination.			Equation of Time, to be subtracted.			d	Apparent Right Ascension.			Apparent Declination.			Equation of Time, to be subtracted.			d
h	m	s	°	'	"	m	s	"		h	m	s	°	'	"	m	s	"	
1	22	0	77 48	23	0	10 50	10	36 71	10	0	43	50 37	17	0	54 3	3	30 10		
2	22	6	79 19	23	0	10 50	11	24 74	11	0	47	51 37	17	0	55 3	3	30 11		
3	22	12	80 50	23	0	10 50	12	12 77	12	0	51	52 37	17	0	56 3	3	30 12		
4	22	18	82 21	23	0	10 50	1	0 80	1	0	55	53 37	17	0	57 3	3	30 13		
5	22	24	83 52	23	0	10 50	2	8 83	2	0	59	54 37	17	0	58 3	3	30 14		
6	22	30	85 23	23	0	10 50	3	16 86	3	0	63	55 37	17	0	59 3	3	30 15		
7	22	36	86 54	23	0	10 50	4	24 89	4	0	67	56 37	17	0	60 3	3	30 16		
8	22	42	88 25	23	0	10 50	5	32 92	5	0	71	57 37	17	0	61 3	3	30 17		
9	22	48	89 56	23	0	10 50	6	40 95	6	0	75	58 37	17	0	62 3	3	30 18		
10	22	54	91 27	23	0	10 50	7	48 98	7	0	79	59 37	17	0	63 3	3	30 19		
11	22	60	92 58	23	0	10 50	8	56 101	8	0	83	60 37	17	0	64 3	3	30 20		
12	22	66	94 29	23	0	10 50	9	64 104	9	0	87	61 37	17	0	65 3	3	30 21		
13	22	72	96 00	23	0	10 50	10	72 107	10	0	91	62 37	17	0	66 3	3	30 22		
14	22	78	97 31	23	0	10 50	11	80 110	11	0	95	63 37	17	0	67 3	3	30 23		
15	22	84	99 02	23	0	10 50	12	88 113	12	0	99	64 37	17	0	68 3	3	30 24		
16	22	90	100 33	23	0	10 50	1	96 116	1	0	103	65 37	17	0	69 3	3	30 25		
17	22	96	102 04	23	0	10 50	2	104 119	2	0	107	66 37	17	0	70 3	3	30 26		
18	22	102	103 35	23	0	10 50	3	112 122	3	0	111	67 37	17	0	71 3	3	30 27		
19	22	108	105 06	23	0	10 50	4	120 125	4	0	115	68 37	17	0	72 3	3	30 28		
20	22	114	106 37	23	0	10 50	5	128 128	5	0	119	69 37	17	0	73 3	3	30 29		
21	22	120	108 08	23	0	10 50	6	136 131	6	0	123	70 37	17	0	74 3	3	30 30		
22	22	126	109 39	23	0	10 50	7	144 134	7	0	127	71 37	17	0	75 3	3	30 31		
23	22	132	111 10	23	0	10 50	8	152 137	8	0	131	72 37	17	0	76 3	3	30 32		
24	22	138	112 41	23	0	10 50	9	160 140	9	0	135	73 37	17	0	77 3	3	30 33		
25	22	144	114 12	23	0	10 50	10	168 143	10	0	139	74 37	17	0	78 3	3	30 34		
26	22	150	115 43	23	0	10 50	11	176 146	11	0	143	75 37	17	0	79 3	3	30 35		
27	22	156	117 14	23	0	10 50	12	184 149	12	0	147	76 37	17	0	80 3	3	30 36		
28	22	162	118 45	23	0	10 50	1	192 152	1	0	151	77 37	17	0	81 3	3	30 37		
29	22	168	120 16	23	0	10 50	2	200 155	2	0	155	78 37	17	0	82 3	3	30 38		
30	22	174	121 47	23	0	10 50	3	208 158	3	0	159	79 37	17	0	83 3	3	30 39		
31	22	180	123 18	23	0	10 50	4	216 161	4	0	163	80 37	17	0	84 3	3	30 40		

PART I. SUN'S RIGHT ASCENSION, DECLINATION, &c. FOR 1886.

SUN'S RIGHT ASCENSION AND DECLINATION AT MEAN NOON AND EQUATION OF TIME, FOR THE YEAR 1886, FOR THE MERIDIAN OF GREENWICH.

MAY				JUNE			
Day	Apparent Right Ascension.	Apparent Declination.	Equation of Time, to be added.	Day	Apparent Right Ascension.	Apparent Declination.	Equation of Time, to be added, to, from.
1	h m. s.	° ' "	m. s.	1	h m. s.	° ' "	m. s.
2	33 14 54	15 5 4	3 29 1	2	34 30 25	15 10 54	3 24 10
3	34 30 40	15 21 7 1	3 10 26	3	35 46 06	15 16 23 8	3 20 55
4	35 46 05	15 36 34 5	3 17 26	4	36 51 08	15 21 38 1	3 17 18
5	36 51 08	15 51 38 4	3 23 40	5	37 55 47	15 26 47 3	3 13 20
6	37 55 47	16 6 42 9	3 29 26	6	38 59 53	15 31 52 1	3 9 55
7	38 59 53	16 21 45 8	3 34 53	7	39 63 26	15 36 57 1	3 6 40
8	39 63 26	16 36 47 8	3 39 12	8	40 65 57	15 41 52 1	3 3 35
9	40 65 57	16 51 48 4	3 43 13	9	41 67 57	15 46 47 1	3 0 50
10	41 67 57	17 6 49 0	3 46 53	10	42 69 26	15 51 42 1	2 58 15
11	42 69 26	17 21 50 4	3 50 40	11	43 70 25	15 56 37 1	2 55 40
12	43 70 25	17 36 51 8	3 54 24	12	44 71 04	16 01 32 1	2 53 15
13	44 71 04	17 51 52 2	3 58 06	13	45 71 53	16 06 27 1	2 50 50
14	45 71 53	18 6 52 6	3 61 46	14	46 72 41	16 11 22 1	2 48 25
15	46 72 41	18 21 53 0	3 65 23	15	47 73 29	16 16 17 1	2 46 00
16	47 73 29	18 36 53 4	3 68 59	16	48 74 16	16 21 12 1	2 43 35
17	48 74 16	18 51 53 8	3 72 33	17	49 75 04	16 26 7 1	2 41 10
18	49 75 04	19 6 53 2	3 76 05	18	50 75 51	16 31 2 1	2 38 45
19	50 75 51	19 21 53 6	3 79 35	19	51 76 38	16 36 7 1	2 36 20
20	51 76 38	19 36 53 0	3 83 04	20	52 77 25	16 41 2 1	2 33 55
21	52 77 25	19 51 52 4	3 86 32	21	53 78 12	16 46 7 1	2 31 30
22	53 78 12	20 6 51 8	3 89 59	22	54 78 59	16 51 2 1	2 29 5
23	54 78 59	20 21 51 2	3 93 25	23	55 79 46	16 56 7 1	2 26 40
24	55 79 46	20 36 50 6	3 96 49	24	56 80 33	17 01 2 1	2 24 15
25	56 80 33	20 51 49 0	3 100 12	25	57 81 20	17 06 7 1	2 21 50
26	57 81 20	21 6 48 4	3 103 34	26	58 82 07	17 11 2 1	2 19 25
27	58 82 07	21 21 47 8	3 106 55	27	59 82 54	17 16 7 1	2 17 0
28	59 82 54	21 36 47 2	3 110 15	28	60 83 41	17 21 2 1	2 14 35
29	60 83 41	21 51 46 6	3 113 34	29	61 84 28	17 26 7 1	2 12 10
30	61 84 28	22 6 46 0	3 116 52	30	62 85 15	17 31 2 1	2 9 45
31	62 85 15	22 21 45 4	3 120 09				

JULY				AUGUST			
Day	Apparent Right Ascension.	Apparent Declination.	Equation of Time, to be subtracted.	Day	Apparent Right Ascension.	Apparent Declination.	Equation of Time, to be subtracted, to, from.
1	h m. s.	° ' "	m. s.	1	h m. s.	° ' "	m. s.
2	63 86 2	22 36 44 8	3 123 26	2	63 86 2	17 36 7 1	2 7 20
3	64 86 49	22 51 44 2	3 126 44	3	64 86 49	17 41 2 1	2 4 55
4	65 87 36	23 6 43 6	3 129 61	4	65 87 36	17 46 7 1	2 2 30
5	66 88 23	23 21 43 0	3 132 18	5	66 88 23	17 51 2 1	2 0 5
6	67 89 10	23 36 42 4	3 135 34	6	67 89 10	17 56 7 1	2 3 40
7	68 89 57	23 51 41 8	3 138 50	7	68 89 57	18 01 2 1	2 1 15
8	69 90 44	24 6 41 2	3 142 5	8	69 90 44	18 06 7 1	2 3 45
9	70 91 31	24 21 40 6	3 145 20	9	70 91 31	18 11 2 1	2 1 20
10	71 92 18	24 36 39 0	3 147 45	10	71 92 18	18 16 7 1	2 3 45
11	72 93 5	24 51 38 4	3 150 10	11	72 93 5	18 21 2 1	2 1 20
12	73 93 52	25 6 37 8	3 152 35	12	73 93 52	18 26 7 1	2 3 45
13	74 94 39	25 21 37 2	3 155 0	13	74 94 39	18 31 2 1	2 1 20
14	75 95 26	25 36 36 6	3 157 25	14	75 95 26	18 36 7 1	2 3 45
15	76 96 13	25 51 36 0	3 159 50	15	76 96 13	18 41 2 1	2 1 20
16	77 96 59	26 6 35 4	3 162 15	16	77 96 59	18 46 7 1	2 3 45
17	78 97 46	26 21 34 8	3 164 40	17	78 97 46	18 51 2 1	2 1 20
18	79 98 33	26 36 34 2	3 167 5	18	79 98 33	18 56 7 1	2 3 45
19	80 99 20	26 51 33 6	3 169 30	19	80 99 20	19 01 2 1	2 1 20
20	81 100 7	27 6 33 0	3 171 55	20	81 100 7	19 06 7 1	2 3 45
21	82 100 54	27 21 32 4	3 174 10	21	82 100 54	19 11 2 1	2 1 20
22	83 101 41	27 36 31 8	3 176 35	22	83 101 41	19 16 7 1	2 3 45
23	84 102 28	27 51 31 2	3 178 60	23	84 102 28	19 21 2 1	2 1 20
24	85 103 15	28 6 30 6	3 180 15	24	85 103 15	19 26 7 1	2 3 45
25	86 104 2	28 21 29 0	3 182 40	25	86 104 2	19 31 2 1	2 1 20
26	87 104 49	28 36 28 4	3 184 65	26	87 104 49	19 36 7 1	2 3 45
27	88 105 36	28 51 27 8	3 186 20	27	88 105 36	19 41 2 1	2 1 20
28	89 106 23	29 6 27 2	3 188 45	28	89 106 23	19 46 7 1	2 3 45
29	90 107 10	29 21 26 6	3 190 70	29	90 107 10	19 51 2 1	2 1 20
30	91 107 57	29 36 26 0	3 192 25	30	91 107 57	19 56 7 1	2 3 45
31	92 108 44	29 51 25 4	3 194 50				

SUN'S RIGHT ASCENSION AND DECLINATION AT MEAN NOON, AND EQUATION OF TIME, FOR THE YEAR 1884, FOR THE MERIDIAN OF GREENWICH.

SEPTEMBER.						OCTOBER.											
Apparent Right Ascension.			Apparent Declination.			Equation of Time, to be added.			Apparent Right Ascension.			Apparent Declination.			Equation of Time, to be added.		
h.	m.	s.	h.	m.	s.	m.	s.	m.	h.	m.	s.	h.	m.	s.	m.	s.	m.
1	10	41	4	19	10	1	15	30	1	15	30	1	15	30	1	15	30
2	10	44	41-97	7	20	14-3	2	15	33	47-54	2	15	33	47-54	2	15	33
3	10	48	19-00	7	20	15-6	3	15	36	26-54	3	15	36	26-54	3	15	36
4	10	51	56-75	7	14	0-1	4	15	39	3-08	4	15	39	3-08	4	15	39
5	10	54	23-77	6	41	55-7	5	15	42	47-37	5	15	42	47-37	5	15	42
6	10	56	19-47	6	30	35-1	6	15	45	31-41	6	15	45	31-41	6	15	45
7	11	5	47-14	6	7	5-9	7	15	48	1-04	7	15	48	1-04	7	15	48
8	11	9	23-30	5	44	20-9	8	15	51	49-08	8	15	51	49-08	8	15	51
9	11	9	50-77	5	31	0-3	9	15	54	31-13	9	15	54	31-13	9	15	54
10	11	13	39-61	4	56	15-4	10	15	57	1-05	10	15	57	1-05	10	15	57
11	11	17	11-10	4	26	34-6	11	15	60	42-94	11	15	60	42-94	11	15	60
12	11	20	47-47	4	13	20-7	12	15	63	24-5	12	15	63	24-5	12	15	63
13	11	24	31-19	3	50	30-5	1	16	66	0-06	1	16	66	0-06	1	16	66
14	11	27	50-67	3	37	30-3	2	16	69	38-38	2	16	69	38-38	2	16	69
15	11	31	34-14	3	4	0-4	3	16	72	20-70	3	16	72	20-70	3	16	72
16	11	35	0-54	3	41	15-2	4	16	75	16-00	4	16	75	16-00	4	16	75
17	11	38	44-05	3	28	0-0	5	16	78	0-27	5	16	78	0-27	5	16	78
18	11	42	30-32	2	44	47-8	6	16	81	42-08	6	16	81	42-08	6	16	81
19	11	45	58-19	1	31	30-4	7	16	84	20-40	7	16	84	20-40	7	16	84
20	11	48	31-18	1	18	10-9	8	16	87	10-51	8	16	87	10-51	8	16	87
21	11	52	0-81	0	44	0-7	9	16	90	0-18	9	16	90	0-18	9	16	90
22	11	55	43-15	0	31	0-0	10	16	93	30-52	10	16	93	30-52	10	16	93
23	12	0	17-55	0	18	0-0	11	16	96	16-34	11	16	96	16-34	11	16	96
24	12	3	53-65	0	5	0-0	12	16	99	37-25	12	16	99	37-25	12	16	99
25	12	7	30-81	0	44	0-4	1	17	0	18-06	1	17	0	18-06	1	17	0
26	12	11	5-74	1	19	11-0	2	17	3	0-04	2	17	3	0-04	2	17	3
27	12	14	48-10	1	25	30-8	3	17	6	5-6	3	17	6	5-6	3	17	6
28	12	18	16-07	1	58	1-0	4	17	9	42-07	4	17	9	42-07	4	17	9
29	12	21	53-45	2	33	34-5	5	17	12	41-50	5	17	12	41-50	5	17	12
30	12	25	23-58	2	4	0-0	6	17	15	24-13	6	17	15	24-13	6	17	15

NOVEMBER.						DECEMBER.											
Apparent Right Ascension.			Apparent Declination.			Equation of Time, to be added.			Apparent Right Ascension.			Apparent Declination.			Equation of Time, to be added.		
h.	m.	s.	h.	m.	s.	m.	s.	m.	h.	m.	s.	h.	m.	s.	m.	s.	m.
1	14	35	25-00	14	40	32-2	1	16	30	0-54	1	16	30	0-54	1	16	30
2	14	39	19-04	14	44	32-7	2	16	33	38-30	2	16	33	38-30	2	16	33
3	14	43	16-11	14	5	30-0	3	16	36	48-54	3	16	36	48-54	3	16	36
4	14	47	13-30	14	9	0-5	4	16	39	19-54	4	16	39	19-54	4	16	39
5	14	51	11-40	14	40	31-9	5	16	42	31-06	5	16	42	31-06	5	16	42
6	14	55	10-14	14	30	44-4	6	16	45	16-34	6	16	45	16-34	6	16	45
7	14	59	8-10	14	24	15-4	7	16	48	1-00	7	16	48	1-00	7	16	48
8	15	3	5-14	14	17	0-0	8	16	51	30-30	8	16	51	30-30	8	16	51
9	15	7	17-06	14	10	34-9	9	16	54	0-0	9	16	54	0-0	9	16	54
10	15	11	11-30	14	3	0-0	10	16	57	1-14	10	16	57	1-14	10	16	57
11	15	15	5-10	14	0	30-3	11	16	60	16-34	11	16	60	16-34	11	16	60
12	15	19	0-10	14	0	0-0	12	16	63	31-06	12	16	63	31-06	12	16	63
13	15	23	30-18	14	0	0-0	1	17	6	46-06	1	17	6	46-06	1	17	6
14	15	27	21-06	14	0	0-0	2	17	9	31-06	2	17	9	31-06	2	17	9
15	15	31	16-00	14	0	0-0	3	17	12	16-34	3	17	12	16-34	3	17	12
16	15	35	10-40	14	0	0-0	4	17	15	1-00	4	17	15	1-00	4	17	15
17	15	39	5-10	14	0	0-0	5	17	18	16-34	5	17	18	16-34	5	17	18
18	15	43	0-10	14	0	0-0	6	17	21	1-00	6	17	21	1-00	6	17	21
19	15	47	15-10	14	0	0-0	7	17	24	16-34	7	17	24	16-34	7	17	24
20	15	51	10-10	14	0	0-0	8	17	27	1-00	8	17	27	1-00	8	17	27
21	15	55	5-10	14	0	0-0	9	17	30	16-34	9	17	30	16-34	9	17	30
22	15	59	0-10	14	0	0-0	10	17	33	1-00	10	17	33	1-00	10	17	33
23	16	3	15-10	14	0	0-0	11	17	36	16-34	11	17	36	16-34	11	17	36
24	16	7	10-10	14	0	0-0	12	17	39	1-00	12	17	39	1-00	12	17	39
25	16	11	5-10	14	0	0-0	1	18	42	16-34	1	18	42	16-34	1	18	42
26	16	15	0-10	14	0	0-0	2	18	45	1-00	2	18	45	1-00	2	18	45
27	16	19	15-10	14	0	0-0	3	18	48	16-34	3	18	48	16-34	3	18	48
28	16	23	10-10	14	0	0-0	4	18	51	1-00	4	18	51	1-00	4	18	51
29	16	27	5-10	14	0	0-0	5	18	54	16-34	5	18	54	16-34	5	18	54
30	16	31	0-10	14	0	0-0	6	18	57	1-00	6	18	57	1-00	6	18	57

NUMBER OF DAYS FROM 1st JANUARY TO THE END OF THE YEAR 1864.

Days	January	February	March.	April.	May	June	July	August.	September	October	November	December
1	32	60	91	121	151	181	211	244	274	304	334	364
2	33	61	92	122	152	182	212	245	275	305	335	365
3	34	62	93	123	153	183	213	246	276	306	336	366
4	35	63	94	124	154	184	214	247	277	307	337	367
5	36	64	95	125	155	185	215	248	278	308	338	368
6	37	65	96	126	156	186	216	249	279	309	339	369
7	38	66	97	127	157	187	217	250	280	310	340	370
8	39	67	98	128	158	188	218	251	281	311	341	371
9	40	68	99	129	159	189	219	252	282	312	342	372
10	41	69	100	130	160	190	220	253	283	313	343	373
11	42	70	101	131	161	191	221	254	284	314	344	374
12	43	71	102	132	162	192	222	255	285	315	345	375
13	44	72	103	133	163	193	223	256	286	316	346	376
14	45	73	104	134	164	194	224	257	287	317	347	377
15	46	74	105	135	165	195	225	258	288	318	348	378
16	47	75	106	136	166	196	226	259	289	319	349	379
17	48	76	107	137	167	197	227	260	290	320	350	380
18	49	77	108	138	168	198	228	261	291	321	351	381
19	50	78	109	139	169	199	229	262	292	322	352	382
20	51	79	110	140	170	200	230	263	293	323	353	383
21	52	80	111	141	171	201	231	264	294	324	354	384
22	53	81	112	142	172	202	232	265	295	325	355	385
23	54	82	113	143	173	203	233	266	296	326	356	386
24	55	83	114	144	174	204	234	267	297	327	357	387
25	56	84	115	145	175	205	235	268	298	328	358	388
26	57	85	116	146	176	206	236	269	299	329	359	389
27	58	86	117	147	177	207	237	270	300	330	360	390
28	59	87	118	148	178	208	238	271	301	331	361	391
29	60	88	119	149	179	209	239	272	302	332	362	392
30	61	89	120	150	180	210	240	273	303	333	363	393
31	62	90	121	151	181	211	241	274	304	334	364	394

THE USE OF THE FOREGOING TABLE

I. To find the number of days from the end of the year to any day in any month of the year following.—*Rule*:—Opposite the given day in the margin look under the given month, which will show the number of days required. Thus from 31st December till 18th August following are 220 days, and to 30th October 263 days.

II. To find the number of days from any particular day to the end of the year.—*Suppose 17th July* From 366, the days in a year,
take the number answering to 17th July viz 250

Remainder 117

III. To find the number of days from any day in one month to any day in another month—*suppose from 18th April to 28th November*—*Rule*: Take the difference between the numbers corresponding to those days.

28th November 259

18th April... 141

Answer: 117

IV. To find the number of days between any day in one year to any day in the year following.—*Supposed from 31st August 1864, to 27th May 1865*—(See Rules I and 2.)

From 366 Days in a Year

Take the number of 31st August 220

146 days in 1864

Add the number to 27th May 146

Total... 512

54 CALCULATION OF DAYS—GARDENER'S CALENDAR FOR BOMBAY [PART I.]

A TABLE SHOWING AT ONE VIEW THE NUMBER OF DAYS FROM ANY DAY IN ANY ONE MONTH TO THE SAME DAY IN ANY OTHER MONTH.

(It will be particularly useful in Calculating Interest on Bills, &c.)

	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
January	365	31	59	89	120	151	181	212	242	273	303	334
February	334	306	28	59	89	120	150	181	211	242	272	303
March	706	337	365	31	61	92	122	152	183	214	244	274
April	575	246	274	365	30	61	91	122	152	183	214	244
May	345	276	304	334	365	31	61	92	122	153	184	214
June	214	245	273	304	334	365	30	61	92	122	152	183
July	204	214	243	274	304	334	365	31	62	92	123	153
August	153	164	212	243	273	304	334	365	31	61	92	122
September	122	152	181	212	242	272	303	334	365	30	61	91
October	92	123	151	182	212	242	272	304	335	365	31	61
November	61	92	120	151	181	212	242	272	304	334	365	30
December	31	62	90	121	151	182	212	242	274	304	335	365

EXAMPLES.

1st. To find the number of days from May 15th to November 11. In the Table opposite to May on the margin and under November at the top is the days to November 15 184
From which take the surplus days 4

Answer 180

2nd. To find the number of days from Nov. 11 in one year to May 15 in next year. Opposite November and under May also 184 days to May 11—181
To which add the days short, 4

Answer 185

1 to be one other day

Note.—In Leap year when February 29 intervenes, a day must be added as in last case will be 186 in place of 185

GARDENER'S CALENDAR FOR BOMBAY

WRITTEN BY A MEMBER OF THE HORTICULTURAL SOCIETY
BOMBAY

Mean temperature during the rains 80° in the cold season 75° and in the hot season 90° Fair
MAY

During this month little can be done in the garden beyond breaking up the soil and collecting manure. On light and poor soils, the dry mud from the bottoms of tanks may be spread with advantage. Dry leaves and grass may be collected and spread on the beds and burnt a week or two before the rains set in, for manure.

JUNE.

But little more can be done than in the previous month. After the first rain has fallen, the growth of weeds is so rapid, that constant attention is required to prevent the soil being impoverished by them. The best way to get rid of weeds, and roots of grass, is by trampling the soil two spades deep, and turning it over previous to burning; or after the first fall of rain, when the ground has become well softened. The Dock or thorough grass roots (Agrostis linearis) are the most troublesome.

At the commencement of this month you may put down beans, white and black; cucumber-seeds of sorts; Jerusalem artichokes, and sweet potatoes. It is generally best to wait until the first heavy burst of the monsoon is over in July before transplanting all sorts of European vegetables, from cabbages to lettuce and radish, for heavy continued rain is usually detrimental to the young plants as well as caterpillars. The climacter may be sown. Turnips, onions, brussels sprouts, and also mangel-wurzel, cabbage of sorts, vegetable marrow, parsley lettuce, and radish, for early maturing and most native vegetables.

Now plant out strawberry runners, also your cabbage plants: sow celery, leek, spinach, onions, radish and sweet herbs, also turnips and carrots. Towards the end of the month, trim your roses, and get ground ready for potatoes. Free stay in our dawn safely.

NOVEMBER

Plant out multiblossoms, cabbages, peas, beans, kale-cola, lettuce, salad greens, radishes, onions, leeks, tomatoes, carrots, and turnips.

JANUARY

The same as last month, after which your vegetables will continue in perfection until the different crops are over; but radishes, salad, and other such articles, may be continued to be put down until the end of February.

MAY

Fruits in season are—mangoes, peaches, papillones, pineapples, plantains, grapes, tatoes, oranges, lemons, a few strawberries, and apples.

VEGETABLES. CUCUMBERS.—Cucumbers, being large, are preserved, but small ones, like peas, corn, tar, cucurbits, squash, ka-lahar chilies, and arbutus chera. Strawberries are not abundant, and can only be preserved with great care. In the part of the Decan, burnt Pease, pine-apples and oranges are brought into the market in abundance.—The latter chiefly are seen at Bellary.

Asparagus beds may be spaced and trimmed. If well watered, they produce fine heads 10 weeks the end of the month.

On —Onions, if not taken up before, should now be stored, and when sorted, dried for a few hours in the sun. After that, restore them in baskets, or lay them on the ground in a dry place, secure from rats and other vermin.

Towards the latter end of this month, if the appearance of the season indicates an early setting time of the rains, then get ready lears, or baskets, with high sides for sorting the following kinds of produce, namely: water melons, parsnips, beets, lettuce and sweet corn. If the soil is fresh and good, the melons will be up in five or six days. Great care is requisite both in watering and protecting the plants from birds, which at this season are very out of order, given vegetables they can get at covering the boxes or baskets with dry thorns is the most efficient method of protecting them. The boxes or baskets should for the first fortnight be kept under a shed or verandah, and from heavy rains.

In the garden you stay towards the latter end of the month, put down French beans, marrow-
bees, vegetable marrow, lettuce, peas, radishes, and various sorts of other vegetables, also Java
cucumbers.

Rain generally falls towards the latter end of the month, and the average at Aurangabad may be calculated at two inches. The thermometer ranges in the shade from 90 to 100 deg. The nights are mostly cool, as the hot winds cease soon after sunset.

JULY 1991

In the early part of this month the rains generally commence, and much depends on the mildness of the season for the thrift of the various plants. If your young plants, which you search in boxes or containers are looking weak, remove them into beds that have been a little watered and edged with tiles or bricks, so that the rain does not lodge over each plant about four inches apart, protect them still with boards, and examine them as often daily as you possibly can. A small fly settles on them during the evening and deposits its eggs, which are hatched in a few hours, when a small caterpillar is produced, hardly perceptible at first on the naked eye; in the course of a few days it has arrived at maturity during which time it has been feeding; if left unexamined, upon the broadest leaves of the cabbage plants. The centre of the sugar-loaf cabbage they seem to feed most of, and make a nest. This small caterpillar has the power of protecting itself from heat and water by spinning a thread from one edge of the leaf; hence it is with the most of other caterpillars drawn to the middle of the leaf; when it is in this position I think that I have observed it to make a hole in the middle of the leaf and Miss the silk worm, crawl to find food; when it is removed, they again feed voraciously and become quite green. If you think the caterpillar is doing mischief, he immediately crawls from his mouth a fine thread, by which he suspends himself, at the same time that he is connected with the spot to which he crawls, and does draw himself up again for food. About the 25th day it ceases to feed, when it

SEEDS.—Oranges, pomegranates, guavas, plantains, papaw, mulberries, figs, rose-apples, sweet and sour lemons, acornates, legumes, pomogranates, radishes, white and red hybloms, and cantaloupes.

DO.—Now plant out your strawberries from the nursery, selecting the first runners from the old plant. Sow the following seeds in boxes or baskets, for your cold season crop, as they can be better looked after than in beds, using the same precaution for their preservation as recommended in May.—cauliflower, broccoli, cabbage, aubergine, &c.

In the garden you may put down potatoes, asparagus, artichokes, caryophylls, salad of every description, onions, beet, radishes and red—peas, beans, and all other kinds of runners, acornates, leeks, cress, turnips and carrots. Also plant out any of the above from the nursery, if ready, in beds where they are to remain. The latter end of this month is a good time for budding trees, such as apple, peach, orange, &c. also to prune your vines. Mulberry cuttings thrive remarkably well if put down.

Average of rain, five or six inches. Thermometer at last month, from 73 to 86 degrees.

OCTOBER

The weather continues hot during the early part of this month, but shows the 15th a change as very perceptible, and the first crop of vegetables, or rain crop as it may be called, are now going out.

ESSENTIAL VEGETABLES IN SEASON ARE.—peas, radishes, love apples, beet—red and white, vegetable marrow and Jerusalem artichokes.

CUCURBIT VEGETABLES.—Pumpkins of every description, also aubergine, carrots, leeks, radishes, sweet potatoes, &c.

FRUIT.—The same as last month.

DO.—Put down vegetables as directed for last month. Sow kidney beans, parsnips, carrots, peas, potatoes, and all vegetable seed for the cold season. Attend particularly to your vines, open apple trees, &c. This is the best month for planting out strawberries.

The rain varies very much during this month, seldom any quantity falls—from two to three inches, when the season may be considered over. Thermometer until the 25th or 26th from 73 to 84 degrees.

NOVEMBER

Now the cold season has set in, and your garden should be well stocked with young plants. The European vegetables which would not come to perfection before, if planted now will thrive well, such as broad Windsor and kidney beans and parsnips.

ESSENTIAL VEGETABLES IN SEASON, THE SAME AS LAST MONTH.

CUCURBIT VEGETABLES.—A broad range of description enumerated in the list.

DO.—Plant out your cauliflowers, cauliflower, broccoli, celery and beet.

Sow turnips—white and red. Cape artichokes and others for stock. Look to your artichokes plants have them well earthed up, remove weeds well from strawberry beds, and put out plants for the latest crop. Cape gooseberry and rowles are now in abundance, and fit for preserves. Open your peach trees. Blackberries coming in. Towards the end of the month your apples and pears are in blossom. Put down potatoes earth up the Jerusalem artichokes near the globe kind with ashes all over to protect them from fire, which do great damage. Rain seldom falls this month, though the clouds are heavy and threatening generally and in a light. The grape vines suffer most—those that have just been cut and opened until late particularly.

DECEMBER

In this delightful cool month, your garden should be in the best and most promising condition, and the European vegetables well forward and those now in season are—

ESSENTIAL VEGETABLES.—Heavy sugar loaf and drum head cabbages, (broccoli and small) (savoury coming on) sole sole potatoes, beet-root, French beans, peas, love-apples, Jerusalem artichokes, radishes, leeks, asparagus, lettuce, carrots, asparagus, cucumber water cress, &c.

CUCURBIT VEGETABLES.—Lemons, cucumbers, cabbages in boxes, brinjals, aubergine, &c. peaches, &c. Fruits at last are now particularly fine.

DO.—A fine crop of potatoes may be expected if sown as late as the 15th. Plant out onions for store, now best for a late stock, and put out the last of your cabbage and broccoli plants. And any trees you require, and graft by approach. A plant out cuttings that may have taken root in the nursery and raised to new grapes. The common sort are near the latter end of the month, brought in for sale, and will when in full season from twelve to thirty years or more, for the grapes. Sugar cane is now ripening.

JANUARY

The weather continues fine, as last month and your garden is now in its best condition. All vegetables, enumerated as coming forward last month, will be in perfection—the broad Windsor beans and kidney in blossom, cauliflower in head.

ESSENTIAL VEGETABLES.—Sole sole aubergine, celery, beet, aubergine, broccoli, broad-beans towards the end of the month.

CUCURBIT VEGETABLES.—Are all the vegetable greens, brinjals, beans, yams, sweet potatoes, &c.

FRUIT.—Apples, oranges, pomegranates, guavas, grapes, citrons, plantains, figs, blackberry, Cape gooseberry, papaw and strawberries, &c. &c. going out.

DO.—Peas are now going out. Attend well to the earthing up of artichokes and potatoes; if the former are much infested with flies, sprinkle them with tobacco water. During this month occasional showers of rain fall. Thermometer about 51 deg.

* But in some parts of the Decora, at Hyderabad particularly, the Artichokes sown in the latter end of May gave fruit in October, and crops continued until June in succession.

ARTICHOKE.—There are four species—only two are cultivated for use. It has large pinnatifid leaves, green, and of about two or three feet long. From the center arises a long stalk, which bears a head of bristles, on the top of which is a large round easily peeled composed of numerous rows of bristles, the bristles being the only part eaten; it is called the artichoke bottom.

There are some growers here, the French called spine-leaved, and round Dutch globe-headed, which may be sown in June, and continued during the winter; the soil should be light and of a sandy description; the seed sown at least six inches apart. When they are in four or six leaves, they may be transplanted in rows, and in open situation and good soil, three or four feet apart.

The ground should be of a light consistence and well manured. Let the trenches be about six inches deep, and at least from one to two feet broad. They will require occasional irrigation if the weather is dry after having been well watered by the hand. When first removed, at the latter end of the winter, and the plants have arrived at almost their full size a small black fly collects upon them in the greatest abundance, and destroys the white of the leaves. This also happens to plants raised from seed sown in October or at the close of the rains. When the plants, in January, February, and March, have arrived at their full perfection, they may be propagated from slips that grow on the sides of the old plants, which wither and dry as soon as the fruit is ripe and goes to seed. Care must be taken in removing both plants and shoots, that a sufficient quantity of earth is taken up with the roots, so that the seedlings are unharmed. When they appear to have taken root well, let the ground occasionally be trodden round them, and the stalks well earthed up. The best means of preserving the plants from being destroyed by the fly is to cover the leaves well over with saline from the kitchen, or sprinkle with tobacco water. The seed from Europe, the Cape, Persia, and Hindostan all grow well, but those that I have succeeded best with were from the upper provinces of Bengal; they were of the large globular kind, and from being so situated, I thought they did not suffer so much from the fly as others. More than one head should not be allowed on each stalk; pick all the others off. If a piece of silk is run through the stalk, across under each head, I think that it tends to enlarge it. The seed may be collected whenever ripe, which is mostly in May or June. The largest and finest heads do not always give the most seed—often the reverse. Young artichokes should be blanched may be eaten as salad.

ARTICHOKE.—The species are many but only one is cultivated for use. The method of first raising the plants from seed is either by broadcast in beds of six feet square, or in long beds of about two feet broad, where they are to remain. If sown in square beds, when the grass is about six or ten inches high, and begins to bear small flowers, it may then be transplanted, and must be carefully taken up with sufficient earth attached to the roots, and planted in trenches at least six inches deep and eighteen broad. Between each trench should be a space of one foot or more. The plants may then be laid down in double rows in the trench prepared at six or eight inches asunder—perhaps a greater distance may be better. The roots must be carefully covered, and well watered. The heads cannot be so rich and light a soil, and must be kept clear of weeds, and watered at occasion requires. When the spring is sufficiently strong to commence working the beds after the stalks have gone to seed, the watering should be discontinued, and the stalks allowed to dry and wither. Then uncover carefully the roots, being cautious not to injure the crowns; cut or twist off the stalks, and cover up the crowns again with rich manure about two inches high, then turn over upon it the spare ground that has been left between the trenches. Thus you will have in the middle of the rows a water course, which will serve to irrigate the plants below. The watering must now be continued daily if necessary, which will cause the plants to send shoots up through the loose soil above them, and, if well managed, the grass will be white and fine. Before putting down your plants in trenches, plenty of good manure should be well dug into them so as to draw a rich soil for the roots to strike in. After the grass has been cut, and the shoots are getting thick, come working the beds and let them go to seed, when they may be again worked. You will seldom get more than two crops in the year from the same beds, therefore you should have them in succession. I do not know of any animal, except rats, destructive to the roots. Soaking with water is the only remedy.

BARB. SWEET HERBAGE.—Grows as a shrub, and is only used for seasonings with other sweet herbs.

Grows in all parts of India from seed, or slips, in any light soil. Is used chiefly for seasoning sherbet, &c.

BEANS, BEAN AND WINTER.—Should be sown in the cold weather, in drills, the same as peas, each row at six or ten feet apart; the rows sufficiently separated to admit a person to pass between them for picking, weeding, &c.

The best time in the Deccan for sowing is in November, and if the ground is light and well manured, there is no chance of failure. I would also recommend the seed to be shelled every season. Mice and porcupines are very destructive to them.

BEANS, PRINCE, WHITE, BLACK, AND YELLOW.—These beans are sown and sown; they should be sown in rows about two feet apart, and you may commence sowing them on the close of the hot winds. The dwarf white are preferable at the early part of the season, as they bear sooner than the other sort, which require sticks at least six feet high, and strong, so that they may stand the rain and wind. You are sometimes to plant them with marrow, or turnips. All that is necessary is not to let them grow close, and to remove caterpillars that are found upon them during the months of July and August. These beans are very hardy and grow well in almost any soil.

The Portuguese bean, or *Chicora de Frisco*, is cultivated like all other beans. Its pod has few straight angles, the edges jagged. They are dressed like French beans.

All the other sorts are grown in the same manner.

BEAN KERN, BEAN AND WHITE.—Is grown from seed, and therefore best in a light grey soil. The seed may be sown in the latter end of May and transplanted in either June or July. This may well produce such large roots as those sown later but with care some roots fit for salad may be forthcoming in September; and I would advise the plants being grown on ridges during the rainy season. The beans, when not too large, of both species, are used and eaten as sprouts. Each plant should be at least a foot apart, and in transplanting them, care must be taken to draw the root up sideways, and the hole in which they are put should with a dibble be made quite even, and the plant put in straight. It may be transplanted at any period of the growth, except when going to seed, and which all the early sown is apt to do. Fresh seed, if procurable in the country it would thrive well. Bean root is always the best for not being transplanted, and the soil cannot be too light and of a rich old vegetable nature.

BEAN-COLA.—Grows to great perfection the less care is used. The tops should be cut off when two feet high. It requires being the only plant fit for use. It is cultivated the same as cabchows, and may be had all the year round.

BEANS.—For culture see Cauliflower.

BEANSPEAR.—I shall continue myself to two or three sorts—the drawn bean, sugar bean, and marrow, as all the others require similar care and attention. You may sow the seed in the latter end of May in boxes or baskets, sowed at first from the end, and kept until early seeds. The advantage of sowing them thus early is, that the plant by the time the rains have set in are strong and the beans do not suffer to the small of which settles up in them to wit, in eggs, the transplanted necessary for the young caterpillar when hatched. The plants when about three inches high, should be poked at into other boxes, about two inches apart, and lightly covered over with dry thorns, to prevent sparrows and other small birds from eating them. When large enough to be transplanted into narrow beds, use the same precaution with regard to thorns and lastly, place them where they are to remain, in rows about eighteen inches apart, either on the top of the ridge or in the hollow. The former method in the rains is to be preferred. The soil should be light and rich. In the old season, the prevention of sowing the seed in boxes is unnecessary as they grow so well in small beds sown by seed-cast and watered first by the hand, after which, when the seed, they thrive extremely well. If the seed is sown as late as January, you may order a sowing of peas, which come but in a small time and if sown in the beds and shaded from hot winds may be transplanted in the rains. These produce good sprouts for eating when other vegetables are scarce. As the stalks of the old call bags, of which, if towards the end of the rains, the shoots be carefully stripped off, they may be planted, and a succession of cabbage is procured by the same. I have known this plan adopted for many years in fact, in my own garden, judiciously the seed sown I have cultivated in this sort for many seasons.

BEAN—Vou even be surprised by examining one of these plants twice or thrice a day in the early part of the season, and be by all the caterpillars which are to be destroyed. Remember, and make note particularly infected with them. I find that sprinkling the young plants, after watering with a little black pepper, causes the small green caterpillars to leave the plant immediately. Slugs and caterpillars have a great aversion to powdered turmeric.

CARROT.—*Med. Min. root.*—This plant is well known all over India as the large red pepper that it is had necessary to describe the most of its culture which merely consists in sowing the seed broad cast, and when the plants are six to ten inches high, to put them either in rows or beds eighteen inches apart. The soil should be rich. They require watering and being kept clear of weeds.

CARROT.—*Med. Min. root.*—This vegetable is well known as it needs little description. The two kinds in general use are the French one, be red and yellow (orange and lemon colour); they may be sown at the same time of the end of March or in beds of about six feet square, and should be thinned, having a space of six or eight inches breadth at least between each root; this distance is sufficient for your first crop, but those that are sown later should have at least six inches space allowed between each root. If it is sown in rows, your carrots will be the measurement of the rows, in the month of March and April, at the green stage, and be the roots remain in the ground, this checks their growth, and thus is the reason had some carrots with the nibble of hair. I used the system of sowing the best for preserving the seed, was not seen in until January. They bear transplanting well, and may be sown with advantage in drills. The soil should be light and good. Care must be taken, the same as in sowing beet, not to break the root.

CARROT.—This resembles the artichoke but grows much taller. The tender stalks and leaves, when they are used for soups and salads, are cultivated in the same manner as the artichoke.

CAULIFLOWER.—The seed should not be sown until the latter end of August, as it does not always head well. It requires the same care as the cabbage, and should be planted in a shallow manner. Raising the plants occasionally prevents their quick growth, and I think if you raise, when taken up, were divided into halves, or quarters, before being put into the ground, that it would stimulate its going to head. The soil in which I have seen the finest heads grown was of a greyish description, and the plants had little water given to them. In England the market gardeners seldom water cauliflowers, and once in four days is amply sufficient in the Downs; in injury will accrue even if watered excessively. The white-headed is, I am sure, often taken for

The Chinese produce the finest capote and I have seen not with

CHILLI—This is a very tender plant, and I have seen heads large enough to be divided into six dishes. It should be sown in a nursery to cover a dish in ground for six vegetables. However, both red and white, should be cultivated in the same manner in cold-weather.

CUCUMBER—The seed may be put down at the commencement of the rains, and, like other plants at that season, is better for being thus sown in boxes or baskets, for the convenience of removing under shelter if the weather is bad. When the plants are about two inches high, they may be planted out into either boxes or baskets, two inches apart, where they remain for the first four or five weeks, then remove into beds or rows—as the latter I give the preference at the early part of the season, after that put them into narrow beds of six feet, and about twelve inches apart. They then grow so close in the leaves that they protect each other from the sun, and keep the beds moist, besides, being very readily blancheted, merely requiring a couple of half-strecher sties to be put around the rows, tied with string or manure, then earth up the sides, which completes the business. In four or five days you may commence cutting and, by transplanting the off-shoots, have a succession the whole year round. The plant is very hardy, and grows to seed without any difficulty.

CUCUMBER—Another variety of calary and is to be managed precisely in the same manner. It seldom grows above eight inches, and mostly spreads upon the ground. The root of this only is eaten: it forms rather a large white bulb, nearly the size of a parsnip, and has an exceedingly fine flavor. The root of the cucumber is often used for stews than other raw.

CURRY—A species of shallot. Propagated either by slips or dividing the roots, this may be done at any season, but best after the rains. Nine or ten inches of space must be allowed between each bulb.

CURRY—It is to be sown thick in very narrow drills. About one inch deep and a few inches apart. It requires to be well weeded, and is in season all the year round. It is only used for pickling. The seed is sold in the bazaar, and known by the name of Hatham. It should be sown for use when two inches high.

CUCUMBER *Head* (PHEENIA, KOTHEEN)—Grown in native gardens.

CUCUMBER *GREEN AND WHITE*—This vegetable is grown from seed at all seasons. The plants should never be too close. It thrives in all parts of India, and grows with much or little water, and, being a creeper, if allowed to climb over sticks, or trellis work, is more out of the way of jackals and porcupines, who are fond of the fruit. The natives grow them in their fields, in the cold season, amongst grain of various sorts, and in the sandy beds of rivers during the hot weather.

CUCUMBER *Head* (PHEENIA, KOTHEEN)—Grown in native gardens, of which there are many varieties.

CUCUMBER *GREEN AND WHITE*—The seed may be sown in the southern part of the rains in beds or boxes, the plants, when about two inches high, should be picked out into beds, or rows in drills. They should not be nearer than one foot and when grown to their full size, must be tied up to sticks. If in the rains, it is requisite that the plants should be every now and then exposed, to let off the water that may have collected inside the plants, otherwise they soon decay. The method adopted in England of placing a board on the plants, for the purpose of preventing, will not answer here, as the white ants attack them, and the board stopping the free circulation of air, prevents their growth, and causes decay immediately.

CUCUMBER—Grows in great abundance in all parts of India. It is often condemned with reason. It may be sown in beds, or rows, and does not require any particular care. It is a perennial, and dies at once as it has given seed.

CUCUMBER *Head* (PHEENIA, KOTHEEN)—This is common all over India, and may be grown from seed or from the latter method is most in practice. One of the faults is broken, and the cloves taken out, and planted in beds about four inches apart. No particular care is required, save watering and keeping clear of weeds. When it is half a day and wither then take up the roots and preserve in a safe place.

CUCUMBER *Head* (PHEENIA, KOTHEEN)—Is a native of India, and is sown at the commencement of the rains in beds of about six feet square, and in a rich cultivated soil. The planting consists in dividing part of the green root, which the natives draw with a mixture of mud and water. It is then planted about two inches deep and six at one foot apart. It requires a great deal of water until the first clear of weeds. If on the stalks dry, the ginger may be taken up, although it is sometimes left in the ground for a couple of years. It is better for remaining twelve months, and must be watered during the dry season.

CUCUMBER *Head* (PHEENIA, KOTHEEN)—I have never seen the plant in India. * a substitute is the root of the mooring, a creepers, which grows wild, and the pods, when young are used as a vegetable, both boiled and in curries. The tree is easily propagated by seed, and only requires watering for a few months when first sown.

JERUSALEM ARTICHOKES—This is a species of sun flower and is, I believe, a native of South America. It grows to seed generally in October and November and may be raised from it, or by dividing the root, planting them the same as potatoes. They should be put down in January or February, and will require occasional watering until the rains, when they make their appearance. As the plants grow, they must be well earthed up, and if very tall, may probably require to be supported with sticks. This vegetable is ripe as soon as the stalk withers, and the best method of preserving them is to let the roots remain in the ground, that is, if the water weeds and other insects do not attack them. If you are obliged to take them up, keep them in a cool place, in earth, watering them occasionally. To sow this in, put either half or a whole seed at a foot distance, in rows, the same as potatoes, and attend to them in like manner.

* I have since heard it is, and has been, grown in Cambodia.

LETTUCE.—The seed may be sown at the commencement of the rains, or after the first broad rain. When about six inches high they require transplanting into large beds, or rows, at least two feet apart: they go to seed in the course of six months, and grow very well in all parts of the Decan.

LEAFY GARDEN, OR GROUND CUCUR.—This is a fine aromatic green, and sometimes well in our good soil. It is propagated by slips from the root, and only requires weeding. It is used as the *Infusion*.

LETTUCE.—There are various sorts: the most esteemed are the cabbage, red and brown, and *various*. For early sowing the seed may be sown at the commencement of the rains, although *various* are in perfection with the cold season. They are mostly raised in small beds, and then transplanted into others at about one foot apart, or on ridges several other vegetables (they do not require any particular care. The ground should be light and rich, and when the plants are of a sufficient size they should be tied up, and this may be done with strands of phanasee leaf or straw.

LEAFY APPLE, OR TOMATO.—The produce of South America—a green of the same shape as potatoes. There are two sorts, single and double. It is sown immediately after the rains commence, in beds; afterwards transplanted in rows, two feet apart, and treated upon the principles of a strong description. If the soil is good, they will grow to seven or eight feet in height. The double, which are the finest, if sown in June, ripen in October. The leaves sometimes should be pinched, and a succession of crops may be kept up until April. The small single tomato, with a slight protection from the dry winds, will continue until the rains.

MARROW.—A native of India, and is very easily raised, in beds or pots, either by slips from the root, or seed. It is used for stewing, ragouts, sauces, &c.

MILK.—The rock, green and white. (*Mind, Kara Bawal*) are all sown in the Decan at the same time, generally in beds of rivers where the soil is light and sandy. They are every season sown in gardens. The seed is put down in November three or four together, with as rich manure as can be procured. The plants must not be close together—a distance of from six to eight feet is generally allowed. They come in about March, and continue until the rains. In Bombay they are in season at the same time, and a second crop is grown during the rains, this is not the case in the Decan. The water melon (*Mind, Kara Bawal*) is also to be had at the same time, and grown in a similar manner. The seed should always be preserved from the frost, and dried-flavored fruit, and is better than before three or four years old. The great reason I think the best flavored, although many of the others are very good. I attribute the various growing time in the sandy beds of rivers to the temperature being more equal about the roots than it is in beds in the garden—especially during the night.

MINT, *Mind, Pongra*.—There are three sorts, Spearmint, Peppermint, and Peppermint. The first is generally used for culinary purposes. It may be propagated by layers or cuttings, or parting of the roots; it requires a moderate proportion of water. In the rains a small black caterpillar attacks the leaves, and will destroy the whole bed if not removed by hand, or flooding the beds, when the insect becomes detached from the leaves, and is easily destroyed.

MUSK.—This species of Fungus is found at the latter end of the rains, and generally dug out of white soil, or roots.

MUSHROOM.—The white-wine sorts of Mushroom are readily distinguished by being of a pink or flesh color in the first, changing to a darker color as they get older; they have also a particular sweet smell, and another criterion of their being edible is the outer skin peeling off easily.

MUSK, *Mind, Koomuttu*.—Commonly found all over the country during and after the rains.

MUSK, *Mind, Kalk, Kalk, Kalk*.—This is of two sorts, white and black; the former is generally cultivated for salt, and is grown in a similar manner to cress; the black musk seed is used for manure, pickles, and oil.

MUSK, *Mind, Kalk*.—This is either grown from cuttings or seed, and merely requires to be protected from the hot winds to be in flower all the year round. It grows much better in beds than pots. The flower and leaf are often mixed with other kinds, and the seeds which grow are pickled.

MUSK, *Mind, Kalk*.—Is a plant of the cabbage species, and must be sown exactly in the same manner recommended for cabbage, broccoli, &c. It is sown in early and reaches in season until April. If watered during the hot weather, and taken care of, it will, when the rains commence, throw out sprouts, and form other side-rows on the old stalk, which may either be used, or slipped off and planted: they will not be so fine as those raised from seed, yet are fit for use.

MUSK, *Mind, Kalk*.—This vegetable is common all over India, and is sown broad-sown. When about six inches high it is pulled out into beds six fingers' breadth apart: they are covered all about all seasons of the year and go to seed without difficulty.

MUSK, *Mind, Kalk*.—Of these there are several varieties, commonly known as red and green sage—the leaves are slightly acid. Both sorts are boiled as spinach, but the red is more esteemed.

Propagated by seed—no particular soil required.

MUSK, *Mind, Kalk*.—Is cultivated from seed: may be sown in beds or rows, where it is to remain. The plants, when about two or three inches high, should be thinned, and a space of at least a foot left between each. It will, if watered and taken care of, continue all the year round. A good plant is considerably to cut down the leaves to within four inches of the root, as it makes the country thirer and green and fresh leaves. It bears transplanting well. Always give the preference to Europe seeds. The common parsley of the country is very useful. The roots of parsley are much used in French cookery.

Peasants.—This vegetable is very difficult to rear, as it does not often happen that the soil is rich, they should be sown broad-sown in beds of a rich soil, and the plants, when of a sufficient size, carefully thinned, leaving a space of one foot between each plant, and removing all weeds. They may be transplanted, but it would be done with the better care as recommended for the best root. The proper time for sowing the seed is the latter end of July, and they will come in during March and April. It goes to seed freely but the roots grow from it very by no means like the second year.

Peas Mixed.—*Savants*.—The large white, green, and brown, are now the common peas in the Decans; the latter sort are boiled and eaten, often in the shell. Peas may be sown in the beginning of June, and continued at pleasure until February when the weather becomes too warm, and the stalks dry up, although I have known peas to be had much later from the sheltered gardens to the city of Amsterdam. The method of sowing is very simple: they should not be too thick, or placed deeper in 4 inches than two inches, and a space of three feet between the rows. I generally sow my first crop in double rows, with a space of a foot between: when they are ready to shoot, I earth up both sides well, leaving rows for the water to run in the middle. I then place good strong stakes in the centres of the rows, and on the outer side of each lay good old manure, after which little trouble is required. Keeping them free from weeds is of course essential, and if you wish to preserve the seed, take care and remove any of the plants that appear of a different kind when in blossom; also draw out all the ribs and bad looking plants, to prevent further impregnating the ground, and if this seed be the producer of the next crop, you will find that if sown early in the cold weather they will be much better and last longer than the seeds of the former season. I was led to observe this from seeds that had failed and grown up of themselves. If you sow the late crops, I recommended their being put down in single rows, and let them from seed to grow; this enables the sun to act upon the whole, and tends to prevent mildew from damp on the stalks. In growing peas that you do not intend to stick, it is advisable to put brush wood on one side for them to creep over and prevent much loss in seed from damp and otherwise.

Potatoes Mixed.—*Alloo*.—This vegetable, now so generally cultivated all over the Decans, was a few years ago confined to Marat and Berore. The former was generally the sweet, and would only be had during the cold season, but now the potatoes are grown all the year round, and on the Mahaberry and Mahabolewar hills they are in abundance. They should be planted in rows about one foot apart, and five or six inches deep: the space between a row if you wish to be improved, eighteen inches, otherwise a foot. The ground should be light and loamy, and as little enriched with white ants as possible. They can be sown at the commencement of the rains, but the spot should be selected where the water cannot lodge, and easily let off, which may be done by keeping the end of the channel between the ridges open. At this season plant your potatoes on the top of the ridges, and if not water them unless necessary, as too much water spoils them from rot in stalk. If your ground has not been well trenched, as it is the case with the land all the weeds destroyed, the chances is your crop will fall, but at midday on the 1st of ground freely take your potatoes, bandaged for seed, and put them into place, taking care that each slice has at least two eyes in it, and as you cut the slices, wash them, dip the cut side of each into water, and let them dry well, which takes place in a few hours: this I think prevents the white ants attack. Now each slice from nine to twelve inches apart, and place by the side of each a small clump of garlic which in some measure tends to prevent the attack of a large grub very destructive to the plant.

Obs.—Here I think I am in error with respect to the grub, as the insect eggs come in in the manure when added to the soil, and I believe little doubt that if the manure was previously worked up with the soil two or three times during the last season, and dry and to the heat of the sun, the eggs would be destroyed, or the same may be effected with a little fresh lime. I am sure the caterpillar does not travel to the plant.

The first crops in the Decans are sown from the beginning of October to the latter end of December and this last crop will be found the most fruitful. It can be planted in rows where there are deep furrows, and when about two feet high it ought to be up into the ground. If when your potatoes are at flowering you perceive any of the stalks wither, carefully open the earth and look for a grub, which may be certain in feeding upon them, and destroy it. When these grubs are very numerous, it is necessary to search all the crops, and plant daily my idea is, that the larva is brought with the manure, and is the deposit of it, but—however, nothing can be done but destroying them. I have heard recommended a bag with a small quantity of camphor to be placed in the water-course as a remedy when the plants were being irrigated. Here again is another insect which deposits its eggs on the stalk of the plant. In the rains a small caterpillar runs its way into the stalk above the ground, when the plant immediately droops: the remedy is to remove the whole. Be careful at all seasons to keep the stalks well earthed up, and let the potatoes have a moderate supply of water—of course the season must be your guide. I one year at Kooloor raised a very fine crop of potatoes during the rains, by sowing them in ridges, and only watering them at first in consequence of want of rain: they were sown in the beginning of July and a few taken up in September (the latter sort.) Some of the potatoes weighed from five to seven ounces, and were equal in size I have seen grown on the hills.

In the latter end of August, by way of experiment, I tore off shoots from the lower end of the stalks, when they were abundant, and planted them in rows, the same distance as the seed, and in November on taking them up, was gratified by finding four or five large potatoes produced by each stalk, the size of a duck egg. This plant I strongly recommended to those persons who only are able to get a few seeds after the rains. I did not find that the roots of potatoes from which the slips were taken produced fewer potatoes in consequence, as I weighed the whole crop, except a common variety for my journal.

* **Dispositions van Gewone Potatoes in TEN LINCKEN &c.**—Choose a soil, at nearly mid, never the least north. Plough the field to a foot in depth, then harrow the, and break all lumps of earth. * Plant the potatoes whole, if a small one, if large cut it into four pieces. Put each seed a hole four cut at the level of the ground, and below which lay Potatoes. It is to be carefully placed; put into each hole two handfuls of ash or manure, mixed with a little sand. These holes are to be six inches apart; and the rows of Potatoes twenty two inches asunder. Cover over with earth, making a ridge over the rows, which ridge is gradually to be raised to the height of sixteen inches, so that in watering the water shall be above the ridges, and never run upon the Potatoes itself. Leave the Potatoes in the ground some days after the stalk perishes, by which means the Potatoes dry in the ground, and become starchy. The stalk beginning to die is to be the signal to cease watering.

* Water by the 15th from four to eight days, according to circumstances. This must be judged of by ascertaining whether the earth around the Potatoes remains always moist. The best time for planting is the 1st of November.

* CHARLES LANE *

PERKIN'S HIND KIDNEY—BEE AND WHITE.—The vegetable grows in great abundance in all parts of the DUCCHIE. It is much esteemed both by Europeans and natives. It is particularly known at the commencement of the rains, and requires no particular care; the soil should be light and good. When young, about the size of a young calf, if cut and boiled, it will be found to resemble the artichoke-bottom dressed in the same way.

PERKIN'S, PORTUGUESE BETTIE, AND ORANGE'S HIND.—Common. Round stem, fleshy leaves and slightly acid. It is used as an ingredient in salads. It is raised by seeds sown at the commencement of the rains, and will thrive in any soil.

PERKIN'S HIND MUGGLED.—This vegetable may be sown at the commencement of the rains, either in beds, broad-rows, or on ridges of beds where other vegetation have been planted. I practice the ridges in the rainy season, as I think they grow better. You may continue to sow them until February. The turnip-radishes are of various colours—white, red, Spanish black, and purple; also long white, red, and purple. The seed should be sown in, or between rows, and then a good watering given to them. When about three inches high, they must be carefully thinned, leaving at least a space of six fingers breadth between each plant. They take from three to five weeks to come to perfection, and require a good share of watering. The seed pods are often used for pickles when green.

ROSE, MARY.—This plant is an evergreen, and highly aromatic, and grows precisely the same as Lavender or myrtle plant.

ROSE.—A perennial, native of the South of Europe. It grows in all the gardens, and is propagated by seed, layers, and slips, without any difficulty. It is used for seasoning.

ROSEBERRY AND RASBERRY.—This is a long white milky juicy root. Grows without any difficulty after the rains. It is an annual from the south of Europe. It should be sown either in beds, broad-rows, or planted out in rows, at a distance of a foot apart. The root when boiled and dressed is rather a delicate vegetable. It comes to perfection in three or four months.

ROSEMARY HIND GARDENS.—Propagated the same as the others.
ROSEMARY.—The produce of what country unknown. It may be sown in the rains, but it succeeds best in the cold season. It should be sown in beds a foot apart, or in beds, broad-rows, slightly covered over. It requires a moderate share of irrigation. The native vegetable, called two potatoes, when boiled and dressed, very much resembles it.

ROSEMARY, NEW ENGLAND.—Is a hardy annual, with fleshy leaves and numerous branches. As a sprig it is as valuable as the Orache. If watered, grows freely and produces leaves in the coldest weather.

ROSEMARY, THIRTYE VILLAGES.—Hind Enner. Very delicate plant is rare. It is best performed by seed, but it may be increased by slips, and dividing the root. It requires a rich soil, and the space of six inches between each plant. Root grown in pots.

ROSEMARY, ARIZAL.—The produce of Britain. It is cultivated in all parts of the Duchy at the commencement of the rains and the cold weather. They continue until the latter end of February and go to seed early. The soil should be rich and light, and they may be sown broad-rows, and then transplanted, either in rows or ridges, and a space of at least six fingers breadth allowed between each. In the rains a small asparagus is heard on the leaves, which, if not removed, will destroy the whole. The seeds are white, and red; one species grows above the ground.

ROSEMARY, MARROW ON SEED.—Hind STUPPERS BROWN.—This is a very delicate vegetable of the Guard species. The sprouts, which, when about six inches long, is well flavoured, but then gets hard and stringy. The pear-shaped is the best of any, but must be dressed when young. Irrigation only by seed, and the plants should never be removed, but remain where sown, only thinning the weakly ones.

The soil should be a rich loam, the same as for cabbages. Train the plants on sticks. It is often necessary to fertilize the female blossoms, by approaching the anthers of the male flower when charged with pollen.

WATER CRESS.—A native of Great Britain. Is generally raised from slips. It thrives best in a running stream, and is to be had all the year round. It is grown from seed in beds near a water-course, and the supply may be kept up for any length of time. A small blanch watercress is very destructive to it: the only remedy is to destroy the plants for a short time.

* **ROSEMARY.**—This is the black rosemary, and requires the same treatment as the white.

GARDENER'S CALENDAR FOR MADRAS AND BANGALORE.

JANUARY

MADRAS.

Mean temperature, 75°—Average fall of rain, 1.25 inches.

This season is too far advanced to sow the generality of vegetables with much prospect of success; but turnips, carrots, leek-apples, vegetable marrow, radishes, endive, radish, nasturtium and green peas, and French spinach, may be sown during all this month; also successive crops of cabbages and knoll-knolls every fortnight. Turnips are said to succeed best when planted in rows if they should be thinned to a distance of six inches from each other. Carrots rarely succeed well when planted at this season: they should be thinned, but not transplanted, except when required for seed. Leek-apples, when two or three inches high, should be planted out in beds of five inches apart; afterwards transplant in rows two feet from each other with a framework to run upon. Vegetable marrow should be sown in rich light soil; earth up the stems as they increase, and peg down the leading branches at a joint. Lettuce and endive should be planted in boxes, and transplanted at one foot apart from each other: they may also be sown in beds, and thinned to the proper distance; a few days before use they should be blanched. Nasturtium, mustard, and cress may be sown every week or ten days: the two last throughout the year. Spinage, to be sown in beds, and thinned until the plants are one foot apart. Repeat spinage should be sown in rows, with trellis work to run over. This vegetable continues to flower and bring forth fresh leaves throughout the year, and requires no sowing. Cabbages and knoll-knolls should be planted in boxes, and transplanted into beds about three or four inches apart in three weeks or a month. They may be transplanted a second or third time, especially the latter. When transplanted for the last time, they should be put in well manured trenches, at two feet from each other. Horse manure and ground bones are recommended for all the cabbage tribe. With care, cabbages and knoll-knolls may be procured during every month in the year.

Cups or English seed potatoes may be planted during the first week of this month; and, if the season prove cool, they may be expected to arrive at considerable perfection. The early part of December is a more favourable time for planting potatoes; but it is hardly possible to procure fresh seed-potatoes from England before the beginning of January.

In this month the following vegetables and fruits are sometimes procurable in the market, in small quantities and at high prices:—carrots, turnips, cabbage, knoll-knolls, leek-root, salad, negro-onion, broccoli and country onions, French onions, beans, country beans, Valere beans, French beans, white beans. On beans and peas (the last always dear and seldom good,) pumpkins, melons and citrullus melons, choko oranges, country oranges, pomelo-grape, guava, apples, lime, jack-fruit, figs, red plantain, yellow plantain, thymus fruit, bilimbi, and occasionally mangoes.

BANGALORE.

Mean of the thermometer, 75°—Quantity of rain measured, none.

In this month most of the culinary vegetables are in great perfection. Grapes, apples, pine-apples, and also a few strawberries and peaches, are in season. Such apple trees as have finished bearing may now be pruned, although it would be better to delay it until the ensuing month. Few seeds of such vegetables as peas, radish, spinach, &c., that do not require more than three months to come to perfection. This is a good month for altering or making a garden, laying walks, &c. Open the roots of vine trees.

FEBRUARY

MADRAS.

Mean temperature, 77°—Average fall of rain, 0.44 inches.

The remarks on last month apply generally to this; but there is less chance of success in rearing vegetables, as they seldom acquire much strength before the hot winds set in. Turnips and carrots rarely succeed; but radishes, nasturtium and cress, lettuce, endive, spinach, and the cabbage tribe, should all be planted in this month, and throughout the year.

All the fruits, vegetables, and flowers mentioned as procurable in the market in January, may be had in greater perfection, and cheaper during this month.

In the beginning of the month peas are plentiful; and with care the following may be obtained, of good quality:—Jerusalem artichokes, asparagus, cholla beans, French beans, scarlet runners, leek-root, broccolo, cabbages, carrots, cauliflower, celery (in great perfection), endive, lettuce, knoll-knolls, onions, parsnips, spinach, turnips, and yams; also the following fruits:—custards apples, Brazil gooseberries, guavas, lemons, mangoes, strawberries, pumpkins, raspberries, spindle, tamarind, and occasionally apples.

BANGALORE.

Mean temperature, 74°—No rain.

In this month pine-apples, peaches, grapes, and strawberries, may be had in great abundance and perfection. A few apples remain. Double seeds should be sown towards the end of the month, in situations protected from the burning winds of the two ensuing months: the old roots should also be planted in large pots of sand, covered with some fermenting vegetable matter to induce them to send out shoots. Very few vegetables can be sown with advantage this month. Graft peaches and apples, and prune apple trees.

MARCH.

MADRAS.

Mean temperature, 80°—Average fall of rain, 0.76 inches.

But few vegetables come to any perfection that are sown in this month, but it is desirable to sow successive crops of cabbages and knoll-knolls, which may be planted in beds: they are partly protected from the sun, and transplanted into rows as required. With care, salad may be given in this month, and generally throughout the year.

In the market, brinjals, carrots, and turneps, may be procured in considerable quantities, and at very good prices. Turneps are generally very stringy towards the end of March. Country radishes, and all kinds of cressy greens, may be had in large quantities; but no brussels can be obtained in the market, except the red and white plants, which are always in season.

BANGALORE.

Mean temperature 81.—Quantity of rain measured, 2½ inches.

During this month the roots of apple trees should be opened by three new sprouts of fine system, and very strong manure should be applied. Strawberries, grapes, and pomegranates are in season. The ground should be dug about the roots of vines. The dahlias sown last month will require transplanting, and the shoots should be separated from the old roots. Fine Tuluana roots. Beet-root and celery are in perfection. As the winds and hot air of this month are very injurious to vegetation, as few seeds as possible should be sown.

APRIL.

MADRAS.

Mean temperature, 87.—Average fall of rain, 9.55 inches.

The remarks on March apply equally to this month; but as the hot season advances, the abundance of succulent in raising most kinds of vegetables diminishes. Melons and cucumbers should be sown during this month. Sow melons in rich light soil, giving the plants plenty of room to run. When they have made four leaves keep them by pinching off the leading bud; they will then produce two lateral shoots, which stop in stunted manner, and so continue to treat each new formed shoot, stopping it at the second or third joint. When the plants begin to show fruit, stop the fruiting branches two joints before the fruit. Cover the ground with leaves or straw, to keep the roots cool, and so prevent the fruit from becoming spotted.

In this month yellow and red plantains, pine-apples, grapes, pomegranates, cherries and small oranges, are procurable in the market. Carrots, turnips, beans, and cabbages, are reduced in quantity and their prices are considerable. Brinjals, radishes, white pumpkins, potatoes, pea tangah, and greens, are to be had in abundance.

BANGALORE.

Mean temperature, 84.—Quantity of rain measured, 2½ inches.

Now all flower-seeds to come to perfection in July and August. They will be retarded by the early rains, called mango showers, and there is generally rain in Mysore during June. Sow every kind of vegetable seed. As the mango will be in flower if requisite, spread some manure round the roots of the trees, slightly stirring the soil. Shift the dahlias. Sow wheat. Plant pomegranates. The flower buds should be dry this month, as the scorching sun will very effectively destroy the weeds.

MAY.

MADRAS.

Mean temperature, 89.2.—Average fall of rain, 9.77 inches.

Melons, cucumbers, love-apples, and Krsnel sponge, may be sown during this month; also succulent crops of the melon tribe and melons and rice. Mangoes, oranges, pine-apples, pomegranates, red and yellow plantains, and grapes, are supplied abundantly. Brinjals, greens, watermelons, drumsticks or morungahaw, and in flowers, all sorts of malabar flowers are to be had plentifully in the market.

BANGALORE.

Mean temperature, 81.—Quantity of rain measured 3 inches.

Repeat the sowing of last month, or it may be deferred till next month. Transplant the seeds of vegetables sown last month, and prepare the beds for the final transplanting of brussels, cabbages, and cauliflower, watering the soil richly. The dahlias should now be lifted out of the pots into the open ground, in a sandy well manured soil. Sow some cotton seed.

JUNE.

MADRAS.

Mean temperature, 86.—Average fall of rain, 1.01 inches.

If the season is at all favourable, this is a very desirable time to sow the first crop of celery, beet-root, and asparagus, in boxes, for transplanting towards the latter end of August or beginning of September.

Cabbages seed may be sown in boxes in all this month. If the weather be favourable for transplanting, they should be put out in beds in the following month, and finally transplanted in August. In ordinary seasons good cabbages may be procured in this manner during the month of October. November and December by which time peas and other vegetables become abundant. If the weather should continue very hot during September, without showers, the plants should be kept in the boxes until end of September or beginning of October.

As it is desirable to get strong celery plants before the monsoon, fresh seed should be sown every fortnight from the middle of June until the end of October. Beet also should be sown in successive crops, and transplanted once or twice. This vegetable is not likely to be injured by the heavy rains of the monsoon. Asparagus seed should be sown in boxes towards the latter end of the month, and transplanted in November. In rows two feet apart, and the plants one foot from each other. The soil should be mixed with a large portion of rotten horse manure: it is necessary to make the ground too rich for asparagus. Fresh asparagus seed should be sown whenever procurable, and especially between the end of June and the beginning of December.

In this month oranges, oranges, pine-apples, pineapples, plantains, pineapples, cantaloupes, guavas, green mangoes, and limes, are abundantly supplied, at low prices in the market. Carrots, turnips, cabbage, and other European vegetables, are scarce and dear; but peaches, pineapples, guavas, and limes, are procurable in small quantities.

The following fruits and vegetables are also to be fed in this month —cantaloupes, muskmelons, green and yellow, are purchased in small quantities.

REFERENCES

Mean temperature, 75.—Quantity of rain measured, 4 inches.

The directions for this month are very similar to those given for May and April, in order to have the flowers and vegetables in the season. Mangos are grown in perfection. Make the dahlias put into the ground last month. The Indian plough their ground and sow the coconut. The white grass of the cricket is often very numerous this month, and sometimes dreadful havoc. This is the best month for sowing seeds from England, &c., provided they arrive in the two or three preceding months, but in general it is advisable to sow them as soon as they are unpacked. The fields for hay should be sown by the native plough, and the corn, wheat, and rye of chrysanthemum, if taken off and planted in small pots, will flourish in October.

JULY

RESULTS

Mass temperature 86.7.—Average fall of rain, 2.73 inches

In this month it is desirable to sow celery seed, kohlrabi, cabbage, cauliflower brocc-
coli, asparagus, endive, lettuce, carrots, and turnips.

CARE—How to begin in Chile and the two following months. Remove to beds where about three inches high, and lift tomatoes, as required, after being a month in the beds. The transplants should be 2 1/2 feet deep, filled up with a foot of light and well stable manure and after wards gradually, as the plants grow, with light and till within about six inches of the top. Water for the first two months with the hand, after which they may be occasionally doaded

Another way -- Having sown and transplanted as above, remove into trenches four feet apart, and about 18 inches deep, nearly filled with barrow manure and rich earth. As the plants grow, back up into ridges, with light soil. By this method the root of the plant, and not the stem, is watered when flooded.

KNOX-KNOX, CAMELIA, CALLIFLOWERS, AND KNOX OIL—Sow in boxes during this and the following months. Remove the seed when the seedlings are 1 inch high and transplant the cabbage and knox heads twice, and calliflowers and knox oil at least three times, allowing the growth of a couple of new leaves between each planting.

Asparagus - was in bloom in July. The plants in November have raised beds of one foot rows. When the berries turn red, cut the plants two inches above the ground, leaving the tops when they will be ready to cut in two days. By drying, the berries, sprouts, asparagus may be produced for the table all the year. Stable manure is the best. The plant should invariably be watered by the hand, and never doused except in the hot wet season. Plants, if taken care of will produce for five or six years. They should be watered twice cleared of the weeds and spaced for some days, and the ground dressed.

Larvae and Eggs.—Now in houses and pots surrounded with water till the plants appear otherwise the small red ant will destroy them. plant out as required, and the up a few days before you cut for use. Black Tans, or W. Thorns' manner is the best.

1. **Introduction**

Timepiece.—Seen in a rich gold with pearled

Peas—Should the fall of rain be considerable throughout June and in the early part of this month, a few peas may be sown once a fortnight until the middle, but the plants do not so soon after they begin to pod, even in the most favorable seasons, that the production is generally less in quantity than the seed sown.

In the market, all European vegetables are scarce and dear this month. Brinjals, green, vandakew and other native vegetables are supplied in small quantities. Mangoes and pineapples are getting out of season. Plantains, cucumbers, and melons, are plentiful.

Method and context

Mass temperature: 73. — Character of noise measured: 4 inches.

Managers will continue till towards the end of the month to ring plant. Would there be grafted and the trees pruned as soon as they have done bearing, so that by the only time when it can be done with impunity. Cuttings of all trees and shrubs should be put in this month, as well as the edge of arbutus with which the trees have been established. The ground should be cleared and the grass removed. The trees generally are the ragwort and chrysanthemum, prepared for sale, and the ground of the trees. Flower and vegetable seeds may still be sown, and in regular fashion the cabbage tribe of the first and second sowings should be timely sown. The autumn of the year is not this month.

REFERENCES

NEUTRALIZATION

Mean temperature, 34° E.—Average fall of rain, 57·6 inches

Successive crops of all the vegetables sown in July should be planted this month, more especially celery and beet, which should be fit to transplant a second time before the summer. These two vegetables are less likely to suffer by excessive rain than most others. Artichokes should be sown in beds during this month, three inches between each seed, so as to allow the roots

several of the plants in November without disturbing the roots. To propagate by seedlings, take off the seedlings, and prick them out six inches apart; and when they become well rooted, transplant into deep rich soil, setting them two feet apart. If large seedlings may be planted at once where they are intended to remain.

To prevent arctothousa running to seed, and producing small heads, when the plants are from ten to fifteen inches high cut them off close to the ground, and cover them over with light dry soil manure when they have advanced a few inches repeat the operation. If the young plants are tied up for a few days before being cut off they will become blackened, and may be taken as seed.

French beans and scarlet runners may be sown during this month, and until February. They should be planted in rows two feet apart, north and south, and be well supported with sticks, or with an arched bamboo trellis, which is very ornamental.

European vegetables continue scarce and dear. Melons, green, and other native vegetables are to be had. Mangoes, pine-apples, and oranges, are very scarce. Plantable cucumbers in about June.

BANGALORE.

Mean temperature 74.—Quantity of rain measured, 14 inches.

Oranges, lemons, and alligator-pears, in season, insects are excessively numerous and destructive. The orange tribe should be larded and insected, and propagated by rootlets. Plant beds with early strawberries. Still sow a few vegetable and flower seeds. Continue grafting mangoes. Transplant cotton. For pebble variations and pricks by layers. Begin collecting seeds of early flowering plants. Dahlias are in perfection.

SEETHHER

MADRAS.

Mean temperature 83.—Average fall of rain, 5 1/2 inches.

Continue to sow all the vegetables mentioned for August. Transplant cabbage, cauliflower, broccoli, beet, celery, radish, and turn. To or three crops of peas may be sown during this month, if the weather is fit for sowing but not with much prospect of success. The seed peas that sown best in Madras are those sown at Bangalore.

Peas should be planted in well sowed beds, in double rows, about six feet apart. They should be watered by hand for the first fortnight, and afterwards flooded. Peas require no manure but should be planted in good soil.

BANGALORE.

Mean temperature 75.—Quantity of rain measured, 14 inches.

Align a pear and lemon still continue. Apples come in. A few mango seed and all the other pear seeds. Young potatoes in season. The American cotton sown early is full fruit. Plant Cane bushes, either in the ground or in very deep pots well drained. The turnips and cabbage are much injured by a small dark caterpillar which may be destroyed by sprinkling the plants with powdered lime. The rice legume flower. But down cuttings of a mulberry, over 1 1/2 to 2 feet long for flowers are in great perfection. As most of the peach trees will not bear their leaves, the most should be opened and exposed for fourteen days, and then strongly manure. The principal crop of hay is cut this month.

OCTOBER.

MADRAS.

Mean temperature 82.—Average fall of rain, 11 1/2 inches.

The remarks on last month apply equally to this. Continue to sow all kinds of vegetable seeds. In very transparent soil the French but beds, and immediately after the first heavy fall of rain sown in rows and trenches, more particularly cress, beet, cabbage, cauliflower, cauliflower, and broccoli. Care should be taken in double transplanting all the cabbage tribe to give the young leaves a film of rain, by making trenches to carry off the water. Crops of peas should be sown every week or ten days, from the beginning of this month until the 15th of December. Peas sown after that time seldom seed.

Onions and leeks should be sown during this month in light rich earth, carefully covering the seed. When beds are a few inches high, plant them in drills, eighteen inches apart, and nine inches apart from plants. As they increase in size, draw up the earth in about seven, in water to bleach them. Leeks are most improved by flooding.

Some potatoes in rich deep soil. Trench the ground two feet deep, sow the seeds in double one foot apart, and thin the plants so as to leave them eight inches from each other.

If a few fruits, vegetables, or flowers are procurable in the market this month, but cabbages, carrots, and sprouts may be produced from your own garden with ordinary attention.

BANGALORE.

Mean temperature 84.—Quantity of rain measured, 4 inches.

Apples and vegetables are in great perfection. The main crops of strawberries should be planted. Vines will begin to flower early in the month. The borders should be dug and well manured. Dahlias will begin to fall in the month. As soon as the leaves begin to wither they should be taken up with the soil that adheres to them, and kept in a dry place. As soon as they have been sufficiently dried, they should be pushed in boxes and till the time for planting arrives. The double dahlias should be similarly treated.

NOVEMBER.

MADRAS.

Mean temperature 85.—Average fall of rain 14 1/2 inches.

This is the month for activities in the garden. The principal crops of peas should be sown which are not planted before the end of this month. The principal crops of peas should be sown during the first week, and continued every three days during the month. Also French beans, scarlet runners, broad beans, and White beans. The two last have rarely succeeded in Madras. Sow best, small black cabbage, broccoli, and cauliflower in boxes. Transplant

Push beans into beds, and remove from beds into rows. Transplant celery and remove into trenches. Plant out erichthoides and asparagus. Broccoli and cauliflower seed planted on the 25th of this month, and transplanted on the 25th December in a sandy soil, with a small quantity of horse dung soil with oatmeal manure, produced fine heads on the 18th of February. They were watered by hand for the first fortnight, and afterwards hoed in the usual way.

Potatoes should be sown towards the end of this month. They should be planted in light red soil, in which no horse dung is mixed. The potatoes should be cut according to the number of eyes, taking care that each piece is of sufficient size. When planted, not more than one inch or one and a half inches of soil should be placed over it, and it should not be watered after the first four days, even during the hottest weather. As it grows up, the soil should be heaped up to the stalk. Great care should be taken not to give too much water, and not to put too much soil upon the potatoes when first planted.

It has lately been recommended to plant potatoes whole instead of cutting them as formerly. It is also said that the produce is much increased by taking off the flowers as they form. But potatoes flower so seldom in Madras, that it is hardly possible to offer a practical opinion on the subject.

BANGALORE

Mean temperature, 73.—Quantity of rain measured, 21 inches.

Apples are still in season. This is the last month in which the quantity of vegetables can be grown with advantage. Sow the marigolds and other tree seeds. This is a good month to lay in a stock of manure, and prepare compost for the next year. The larger kinds of perennial water-flowers should be taken up and reduced in size and re-planted.

DECEMBER

MADRAS

Mean temperature, 74.4.—Average fall of rain, 47½ inches.

In the beginning of the month sow French beans, scarlet runners, broad and Windsor beans. Plant sown in this month rarely fail, although they grow luxuriantly. Plant out celery from beds to beds, and remove from beds to trenches. Sow cabbages and leafy chives, and transplant as above. Vegetable marrow may be sown in the early part of this month in light rich soil. Earth up the stems of the plants as they increase in growth, and peg the leading branches down at a joint, and they will strike root.

Potatoes may be planted until the end of this month, but those sown during the first fortnight are most likely to succeed. Seed potatoes procured from England or the Cape are greatly to be preferred to those grown in this country. When potatoes are planted whole, the produce is less than when they are divided into two or three pieces, but the mass number of potatoes yields a larger crop by the latter than by the former method. Cape potatoes planted on the 15th of December made their appearance on the 20th of that month, and were ripe on the 18th of March. Potatoes should be planted in beds fully exposed to the sun. In rather shady places the crop is small, and when altogether excluded from the direct rays of the sun, they produce nothing.

European vegetables are scarce during the early part of the month, but all sorts of parsnips, parsnips, water-pumpkins, brinjals, podalungas, sweet potatoes or yully kellingas, mury kellingas, pumpkins, alfalfa kellingas, and some other kellingas, are plentifully supplied in the market. Fruits are scarce, except plantains, guavas, and oranges. The summer flower and rose are to be had in great abundance.

BANGALORE

Mean temperature, 66.—4 inch of rain measured.

Apples are still in season. Young trees should be grafted, and cuttings put down to graft seedlings on. All vegetables in season. A good month for sowing radish and cucumber seed, as well as peas, radish, and spinage, but very few other vegetable seeds. Most of the exotic plants will have fruited. Sowing the brinjal should therefore be dug up and measured with a soil composed of two-thirds vegetable, and one-third well decayed animal manure. Turn out and examine the brinjal roots. Prune the roses.

GENERAL REMARKS

MADRAS

Winter and dress figs, mulberries, and custard-apples. Dress phase in September and remove the cuttings, and dress again with stable manure and earth, and mark in January. Sprouts of cabbage, cauliflower, broccoli, and leafy chives, taken in February, March, and April, and even in May afford a good vegetable during the hot season.

Plantains, pine-apples, and figs, may be watered in the mornings, but everything else in the evening only. The seed pine that answers best for Madras are those from Bangalore—the common white pine of Mysore. The best cucumber, turnip, and onion seed is from Hyderabad. Knobs of chives from the Cape; seed cabbages, cauliflower, peas, and celery from England; other seeds from Bangalore and the Netherlands.

Good manure for all sorts of flowers is red earth and sheep's dung in nearly equal quantities.

BANGALORE

The meteorological observations of three years—1824-5-6—were one very hot, and one very rainy season. This may therefore be regarded as a very fair average which takes together

